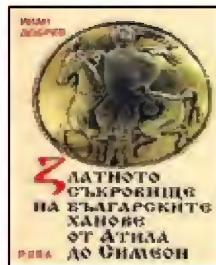


Prof. Ivan Dobrev

THE GOLDEN TREASURE OF THE BULGARIAN KHANS FROM ATTILA TO SIMEON
(synopsis)

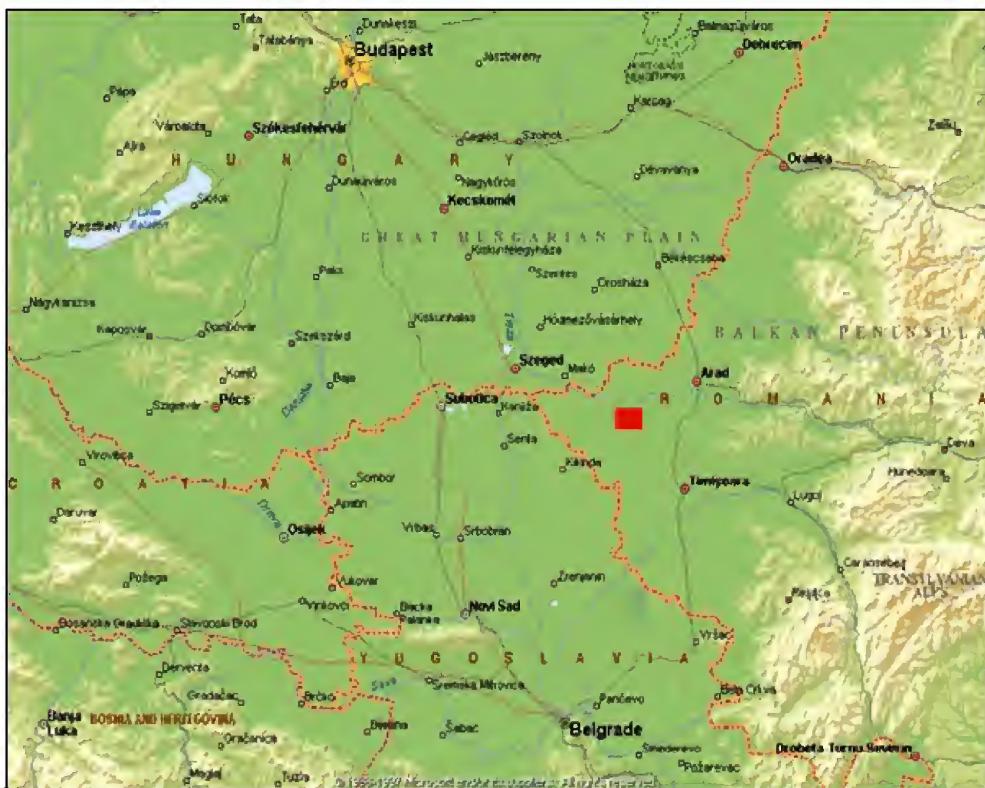
WE TAKE BACK A PRICELESS BULGARIAN TREASURE
WITH GOLDEN JUGS FROM KHAN KUBRAT,
KHAN ASPARUKH'S GOLDEN DINNER DISH
AND TSAR BORIS I'S GOLDEN CHRISTENING CUPS



At long last,
after a number of fruitless attempts
of prominent Bulgarian and foreign scholars
a unique proto-Bulgarian inscription
has been spelt out and translated

Translated by: Vladimir Marinov

The Golden treasure of the Bulgarian khans from Attila to Simeon the Great is better known by the name of The Golden Treasure of Nagy Szent-Miklos, because it was found on 3.07.1799 in the small Hungarian town of Nagy Szent-Miklos populated mainly with Hungarians, Bulgarians and Roumanians, and located very near the left, south bank of the river Maros, Roumanian Mures, being within the boundaries of the Austrian Empire at that time; after the end of World War I and presently being of the name of Sinnicolau Mare as the centre of a region in which a lot of Bulgarians live and located within the boundaries of Roumania, more specifically in the central-northern part of the south-western administrative and geographic area of Banat.



The golden treasure was transferred to Vienna immediately after its discovery, where it has been kept and shown to visitors to the museum of the History of Art at first with the inscription of **THE NAGYSZENTMIKLOS HUNGARIAN GOLDEN TREASURE** (Late Avar period – early Magyar period, 9th c. AD), and later on with the inscription of **Greek and Roman Antiquities - Time of the Great Migration - HOARD OF GOLD FROM NAGYSZENTMIKLOS** (Early Middle Ages, 8th-9th centuries AD; ...late Avar-Hungarian-Bulgarian cultural area).

A not very successful copy of the Treasure with a very poor display is in our National History Museum, too.

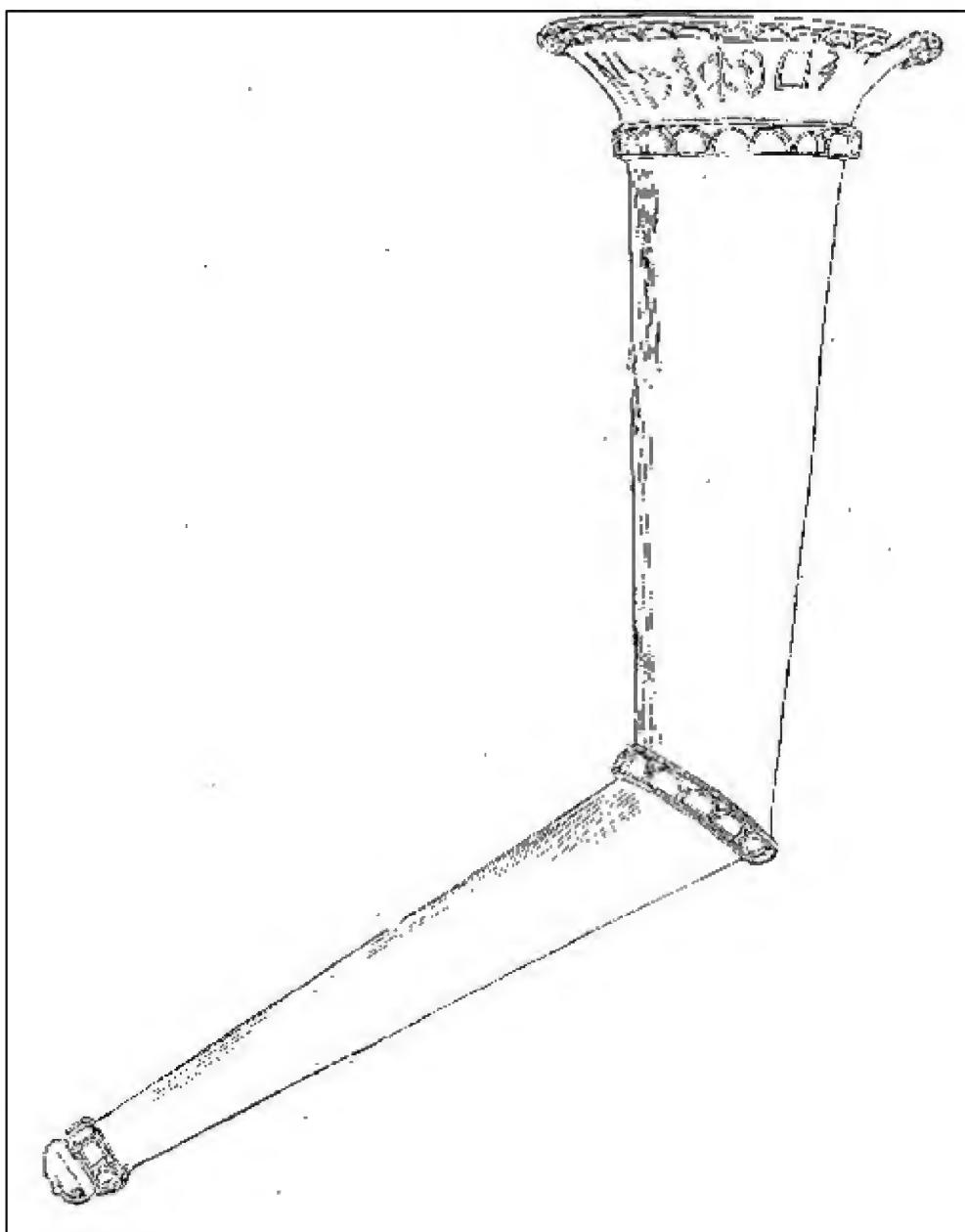


The Treasure itself consists of 23 vessels of different shapes and sizes manufactured out of a very high standard of gold, mostly 21 and 22 carat - 7 large jugs, 1 dish, 4 basin-like shallow cups or small bowls with a clasp for hanging, 4 cups, 3 zoomorphic bowls, but more likely cups or goblets, 2 paters, i.e. flat-shallow ladles, 1 golden horn for drinking, 1 soup bowl, with an overall weight of 9,926, i.e. almost 10 kg.



There are three kinds of inscriptions on the vessels of the Treasure - Greek, proto-Bulgarian using Greek characters and runic proto-Bulgarian, while various very beautiful representations of people and animals are engraved on their walls and bottoms; they are united in scenes and plots; plant and geometric ornaments or motifs are interwoven around them; the ornaments are classic Greek, Byzantine, Scythian or Sassanido-Persian with deeper roots and basis in the Ahemenidian from the VI century B.C. and the Assyrian art of the VIII century B.C.

15300



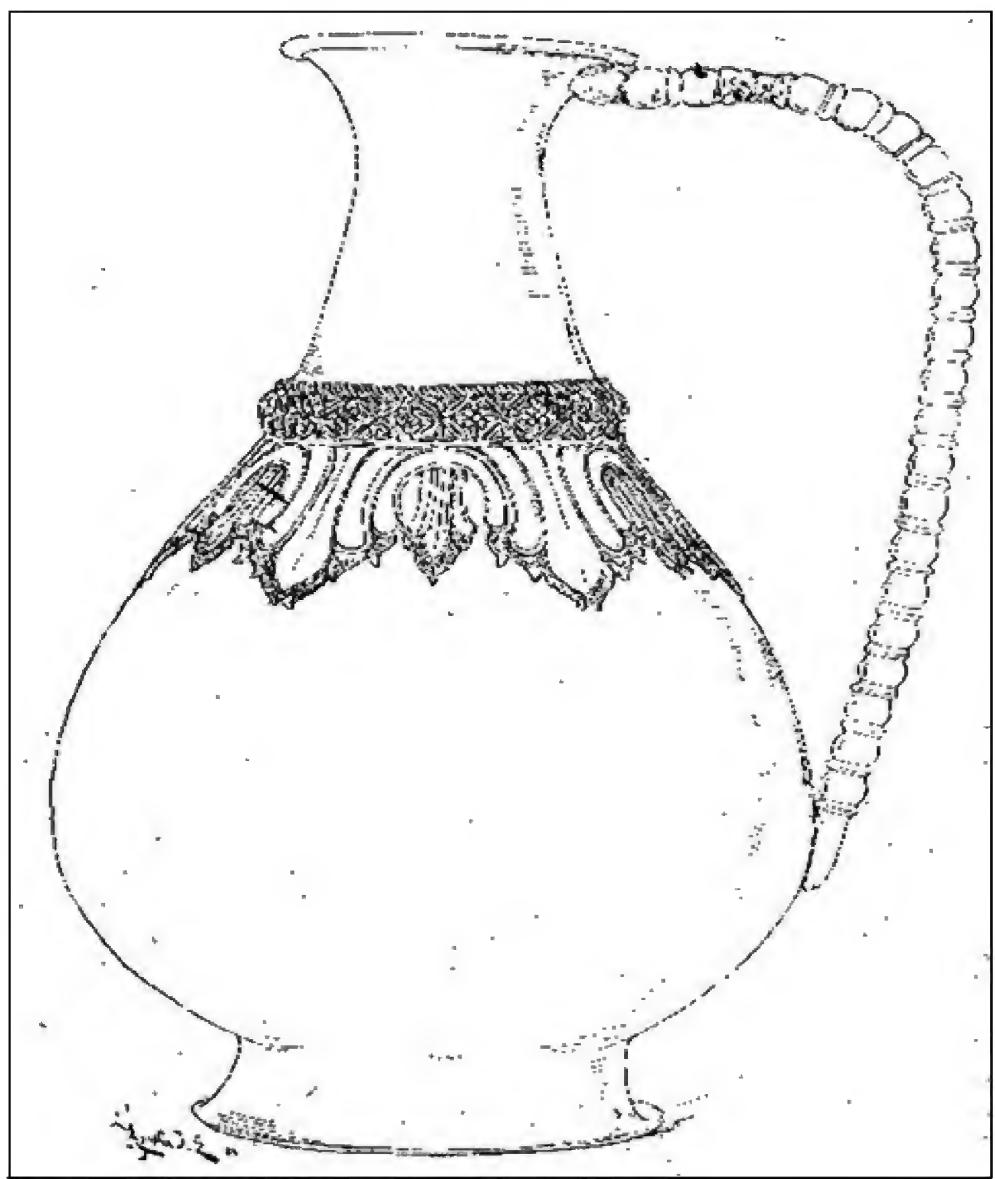




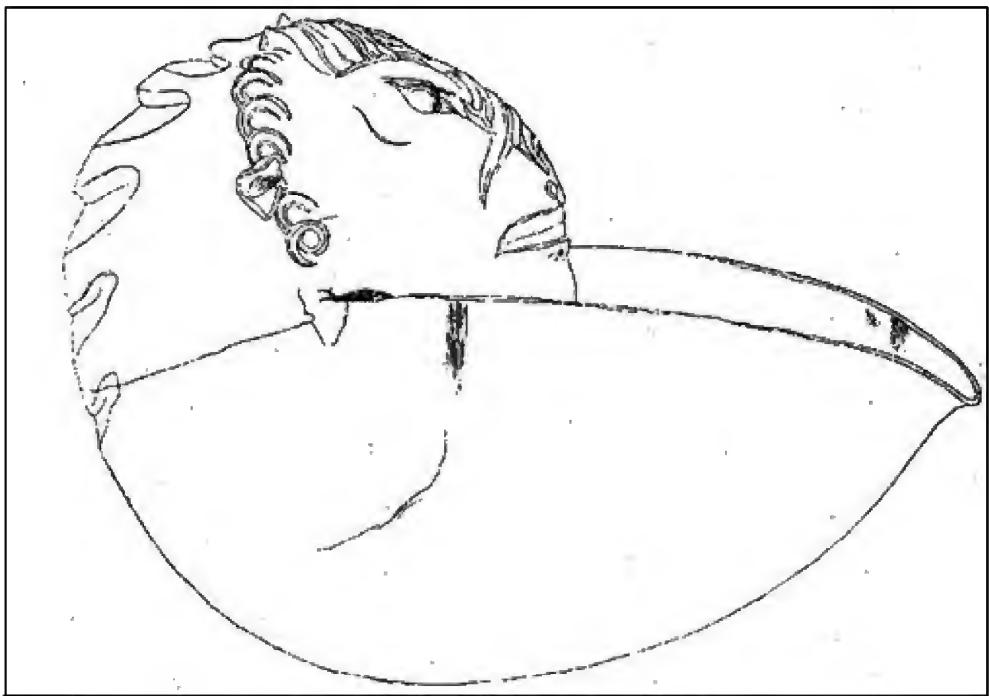


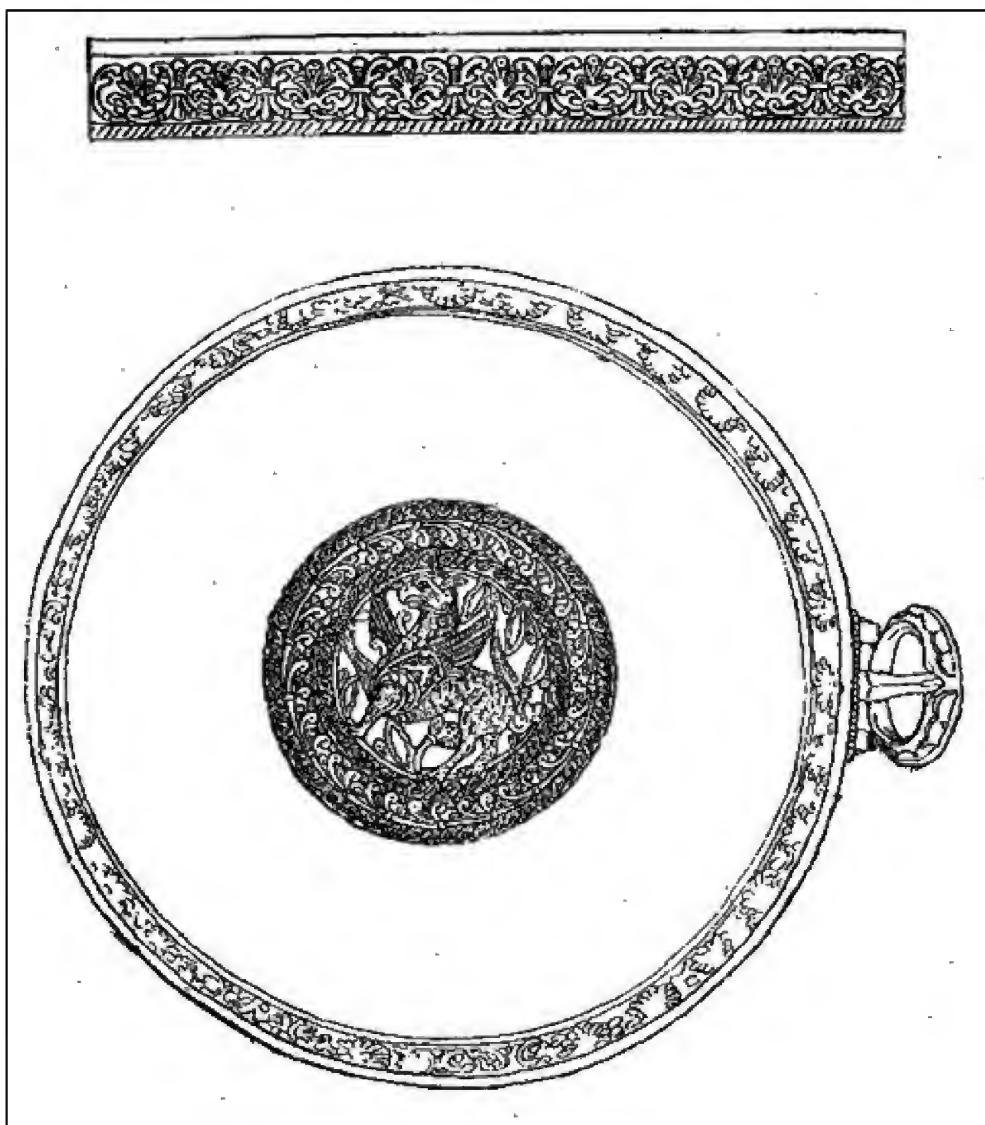




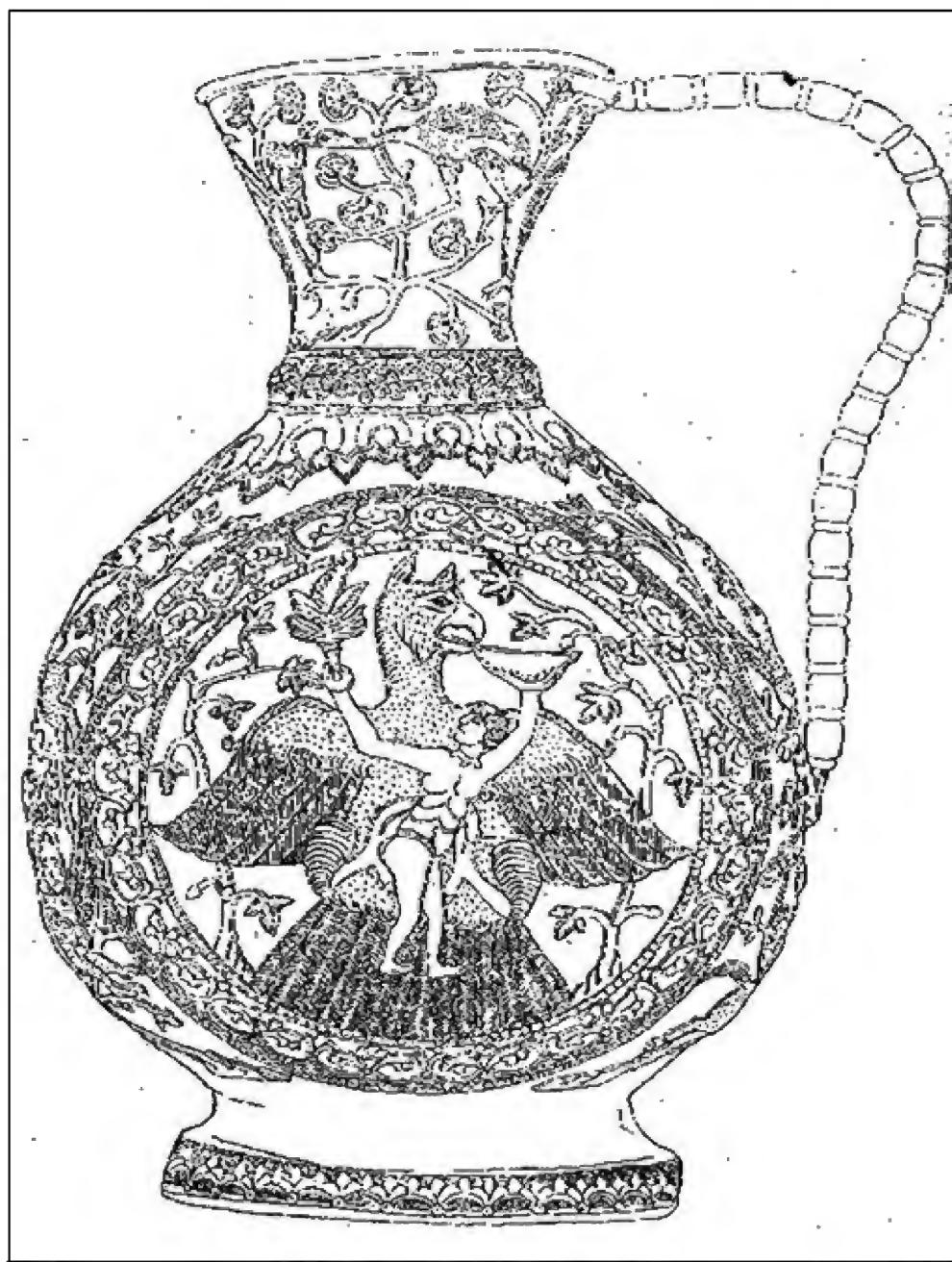




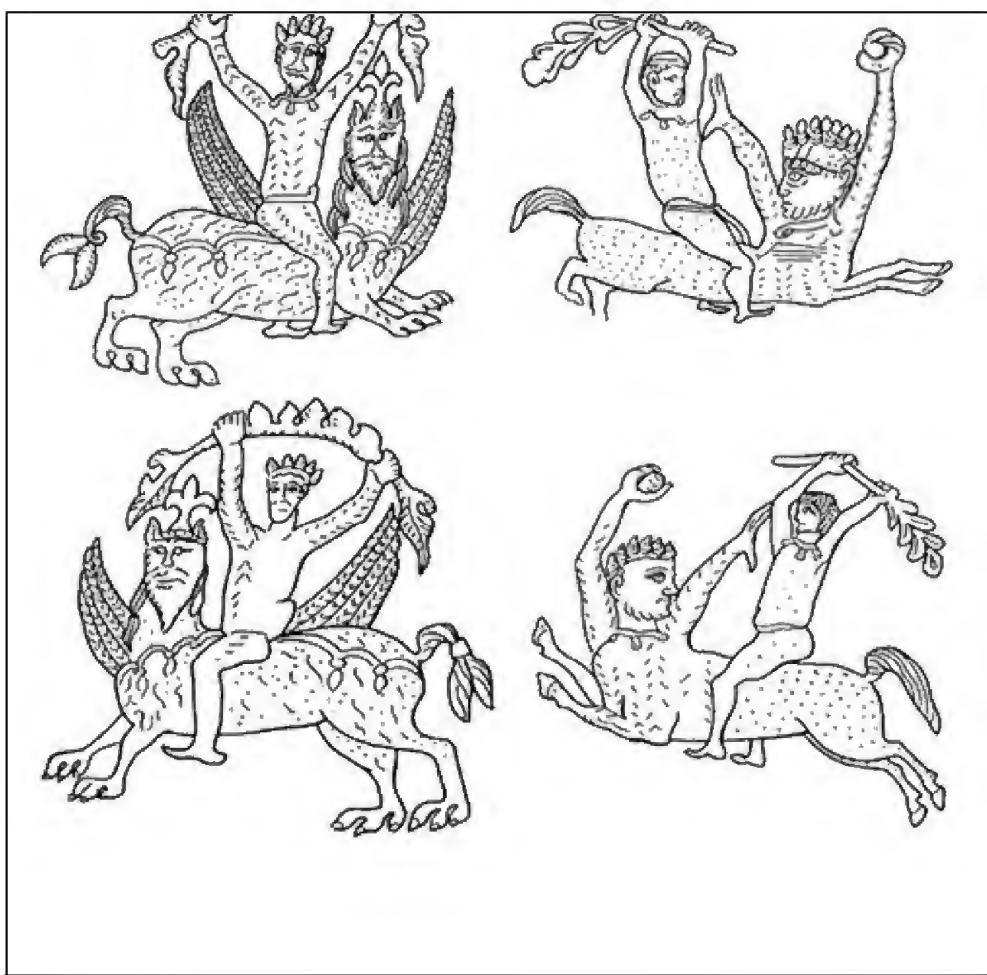




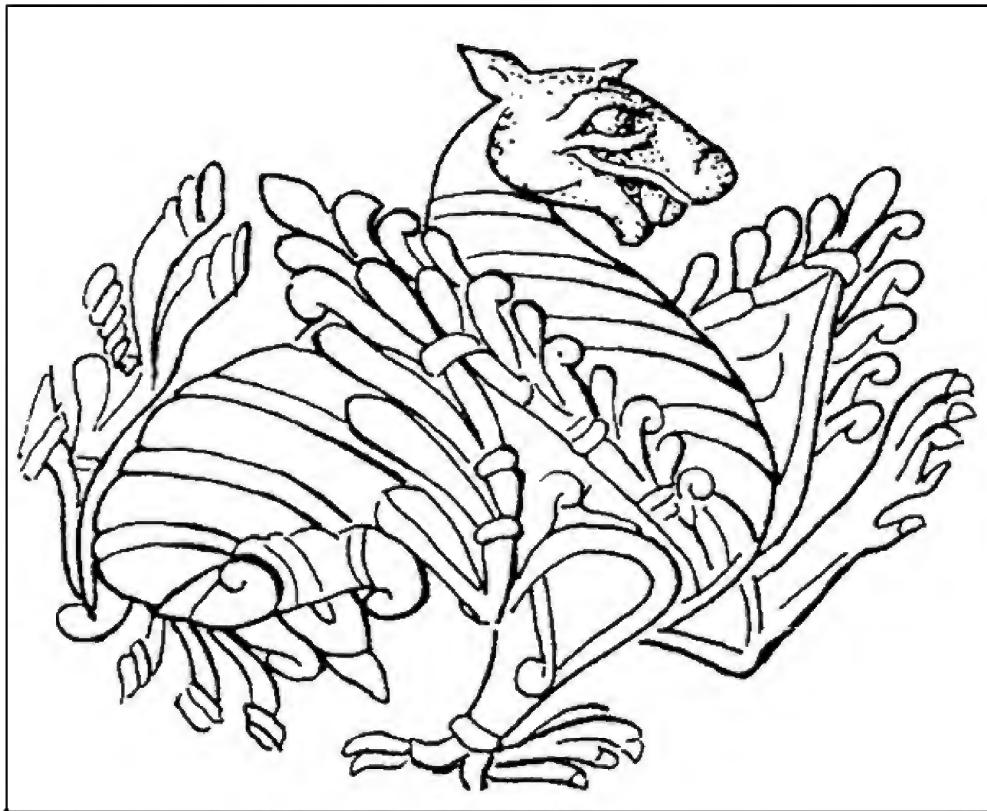










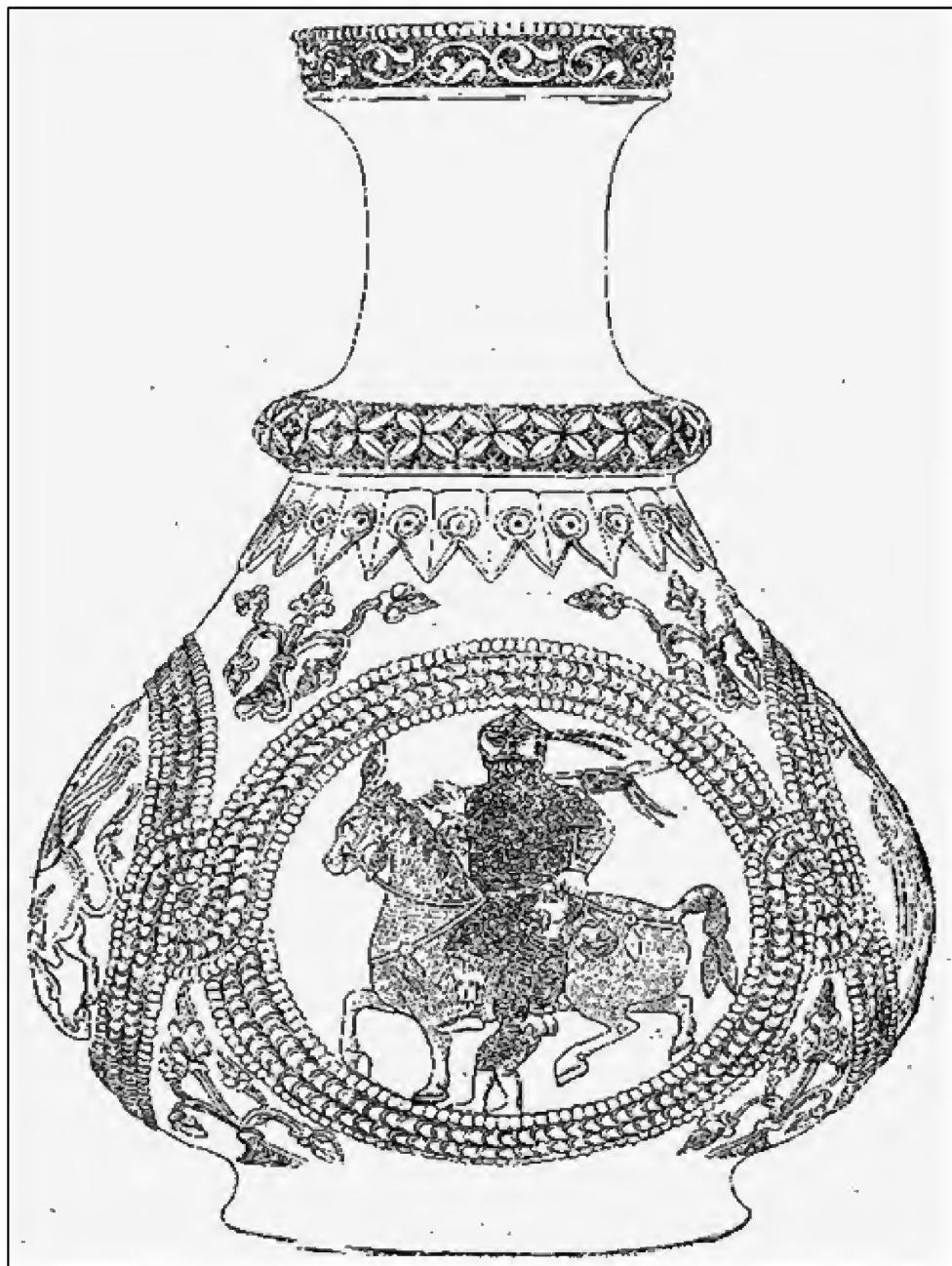






Amidst all this, The Triumphant Prince or The Horseman from the East from jug 2 stands out and, because of this, it is extremely interesting; the Austrians even organized a national arts exhibition in 1996 by this title.





This horseman is in a heavy chain-mail and helmet which are basically Sassanidian and with rather peculiar facial features; specialists anthropologists define him as a Turanoidian in-between mixed type of European-like and Mongol-like features which arises around the beginning of the first century A.D. on the boundary of Asia and Europe; it is characteristic of the Tur?z, but especially of the Bulgarians-Onogur and the Bulgarians of the Volga region, as well as of the Hungarians of the late IXth and the late Xth century.





The horseman is holding tight by the hair and dragging a half-walking, half-running man with his hands tied behind his back and with clearly visible European facial features; he is also in a chain-mail, but Roman by the look and production of it; a severed human head is hanging from the rear end of his saddle; the head also has European facial features which are quite like the individual facial features of the captive.

After a more detailed acquaintance with the Treasure, art experts, historians, linguists, culture experts and others convey their impressions of it in only superior terms, such as 'a notable treasure', 'a golden treasure belonging to one of the richest archaeological finds', 'the most marvellous heritage', 'an inimitable golden treasure', 'the renowned treasure of Nagy Szent-Miklos', 'the magnificent find', also 'the striking find', 'the richest collection of metal art works', 'the world famous collection of goldware', 'one of the most remarkable finds of the early European Middle Ages', 'the famous treasure on which the most famous works with fantastic images have been engraved' and many more.

Of the Bulgarian scientists, the world renowned linguist Academician Prof. Stefan Mladenov, the art critic Prof. Nikolai Mavrodinov and the historian and art critic Prof. Stefan Vaklinov carefully studied the Treasure, but the first more serious attempt for a scientific research and description of the Golden Treasure of Nagy Szent-Miklos is from 1885 of the Austrian Prof. Hampel, while its fullest and most detailed description with a referenced description of most of the theses and hypotheses promoted until then was made by two Hungarian scientists whose treatise was first published in Hungarian in 1977 and then, in 1984, also in English.

Ever since the first attempts for a scientific analysis of the Treasure every scholar without exception on mediaeval European history, archaeology, linguistics, epigraphy, culture studies, arts studies and what have you felt obliged to take a stand and to offer his/her viewpoint or opinion on the multitude of issues existing or arising all the time in connection with it, so that only the scientific literature upon the Treasure is already immense.

As a result, the golden treasure of Nagy Szent-Miklos is the only treasure in the world about which so many hypotheses, opinions and viewpoints have been suggested according to which in terms of origin and nationality it is simultaneously:

-Bactrian, Sasanidian, Iranian-of the Huns, Turanian, North Pontian, Byzantine, West Huns, Avarian, Avaro-Bulgarian, or it belonged to the first great and famous on European soil Bulgarian Avitohol, better known to all late ancient and mediaeval Europe under his of Gothic origin name Attila;

-Bulgarian belonging to Khan Asparukh having been stolen from his tomb and buried in the ground in 896 during a Magyar invasion in the area of Banat or only Bulgarian belonging to the Bulgarian khans; Bulgarian belonging to a proto-Bulgarian boil

for the western part of the country, as well as proto-Bulgarian belonging to a ruler from that age; it is because of this that it is usually called A proto-Bulgarian Ruler's Treasure;

-Hungarian belonging to a Bulgarian layer in the Hungarian ethnos and culture; the result of western conquest of the Bulgarians, of the Huns-Bulgarian with Aitony the most likely last owner; Bolgar or Pecheneg, Hazar-Hungarian, Pecheneg, Koumanian, Pecheneg-Koumanian or Pecheneg-Kupchag; Turkic, Turkic-Pecheneg, Kupchag-Pecheneg; Hungarian, Avar-Hungarian, Avar, Hungarian with the Magyar prince Aitony whose predecessor was Boila from the Greek language inscription;

-Roumanian with the Arad Roumanians as the owner or some prince of a rural community or some bishop.

Besides that, the Treasure is dated in the middle of the Vth century, the end of the VIIth century, VIII-IXth centuries, around the time of the khans Krum and Omurtag, i.e. the first quarter of the IXth century, the second half of the IXth century and, to be more precise, the last third of the century, the end of the IXth-the middle of the Xth century, also in the IXth century, then in the Xth century, also before 889 but also in the XI-XII centuries.

From a third viewpoint, the Treasure was manufactured by the Bulgarian people in present-day Northern Bulgaria who had gone the way from east to west and had just adopted Christianity, and, more specifically, by Bulgarian goldsmiths; the vessels in their entirety were from the treasure of a monastery and were acquired either from goldsmith's workshops in Vidin or from endowments of ready-made vessels manufactured a long time before that in a number of other places; it was the product of a Bactrian, Sassanido-Persian and Byzantine art school; the eastern shapes are a consequence of the resumption of trade between East and West in the second half of the first millennium; the vessels are the works of different workshops and artisans; it was manufactured by the Hazar tribe of the Cabars who headed the Magyar migration in the west and were skilled with silver and gold; it was manufactured by the Pechenegs with part of the Sassanidian vessels being manufactured in Lavedia, while the Byzantine part was manufactured after 889 once again by them in Levedia and Southern Hungary; it was manufactured by late Avars on Hungarian territory, etc.

Finally, the treasure was buried in the ground in 896 at the time of a Magyar invasion in Banat; also towards the end of the IXth century when the Hungarians invaded the plains of the middle Danube; it was buried at the end of the IXth century at the time of the Magyars' settlement in the middle reaches of the Danube; but also by the Magyar tribal prince Aitony before his violent death in 1008 or 1018, etc.

The most successful and convincing translation of the Greek language inscription on two of the golden cups was made by Academician Prof. Stefan Mladenov and, partly edited stylistically by us, it reads **Jesus Christ, with the water reassured this servant of Yours, setting him free of his sin.**



Definitely successful and convincing is the spelling out of the proto-Bulgarian runic inscription on the part of the Turkish professor T. Tekin and according to him it reads [Asparukh's drinking cup](#) which translation we, Professor Iv. Dobrev, having in mind the specific morphological structure of the proto-Bulgarian language and the longtime existing already specific Bulgarian traditional practice of one-type inscribing of similar vessels, we correct and specify to [The cup from which Asparukh to drink](#).

Still, as yet the proto-Bulgarian inscription No. 21 in Greek characters, also called Buila's Inscription, excites the most publicity in scientific circles for the present; it is above all the largest, fullest, correct as to its formal content and even exquisitely beautiful, specific and (for the time being) the only known coherent text in the language of Asparukh's Bulgarians, or, in a nutshell, this inscription, as well as the Treasure itself, is unique.

The inscription is executed with Greek capital letters along the periphery of a richly decorated with an open-work interlaced design golden disk, complementarily mounted on the bottom of a shallow semispherical golden cup in the shape of an oval basin with a diameter of 12 cm, weight 212 g and a handle for hanging it on a belt, and in the place where the Inscription begins and ends there is a cross having equal arms and with a widening at the ends:







† ΒΟΥΗΛΑ·ΖΟΑΠΑΝ·ΤΕΣΗ·ΔΥΓΕΤΟΙΓΗ·
ΒΟΥΤΑΟΥΛ·ΖΩΑΠΑΝ·ΤΑΓΡΟΓΗ·ΗΤΖΙΓΗ·ΤΑΙΧ†

†Βονηλα·ζοαπαν·τεση·δυγετοιγη
·Βονταονλ·ζωαπαν·ταγρογη·ητζιγη·ταιχ†

Buila žoapan tešji dugetožgi Butaul žoapan tagrogi ičigi täjši

Great names of world linguistics try the spelling out and translation of Inscription No. 21 like the having spelt out the Orhon-Enissei runic inscriptions Danish – Prof. Wilhelm Tomsen, according to whom it says **Jupan Boila completed the bowl, (this) bowl for drinking, which jupan Butaul adapted for hanging; Academician Prof. Stefan Mladenov – Boila zoapan engraved the struggle, Butaul zoapan engraved the inner cross; the Hungarian Academician Prof. Dula Nem?t – The bowl of Buila which he gave them to cast in a mould [and here it is now] the bowl for drinking of Butaul Tchaban who ordered them to make a handle [for it]; Karachai-Balkar Professor Sjuleiman Baitchorov – The bowl of Boila Zopan, it was manufactured by Botaul and it is a cup for drinking for Zopan's relatives; the prominent American orientalist of Ukrainian descent Prof. Omeljan Pritsak and the Turkish Professor Talat Tekin – Tchoban Buila filled the basin, Tchoban Butaul attached it (to the tomb) (=hung it). This is a basin for drinks.**

All these not quite logical and unconvincingly imprecise translations are, according to us, the end result of the inadequate qualifications and competence of their authors in the field of historical Turkic lexicology and grammar in principle and historical lexicology and grammar of proto-Bulgarian in particular, the knowledge of and taking into account of which allow us, Prof. Ivan Dobrev to make, give reasons for and prove the translation of Inscription No. 21 as **The cup for which jupan Buila ordered after coating it, to inscribe, and from jupan Butaul to drink for his health**, which is undoubtedly not only the most precise and convincing, but also a most beautiful translation of the Inscription.

Since Inscription No. 21 and the runic inscriptions on the Treasure are doubtlessly proto-Bulgarian, the Treasure is itself proto-Bulgarian in terms of its origin and belonging, but on the basis of the fact that the proto-Bulgarians, as an ethno-linguistic

community are the founders and creators of the Bulgarian state, and also together with the south-eastern Slavs they are one, but the leading and main basic part, having laid the beginnings and foundations of the Bulgarian nationality, then the Golden Treasure of Nagy-Szent Miklos most certainly and obligatorily is Bulgarian in terms of its origin and belonging.

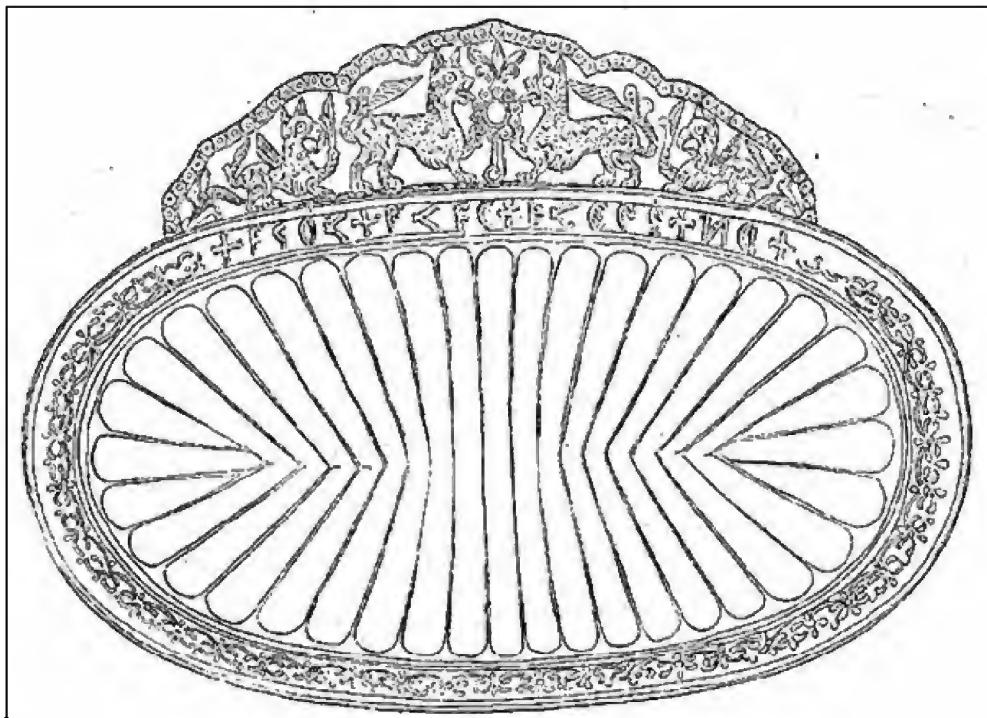
After the already made in our recently published monograph **The Golden Treasure of the Bulgarian Khans from Attila to Simeon. Sofia, 2005**, utmostly detailed and profound and versatile comprehensive specifically- empirical analysis and synthesis of the multitude of historical and linguistic, epigraph and paleograph, ethnograph and folklore, anthropological, art critic and other facts and data and with the help of the herein formulated and developed principles and techniques within the framework of a built-up by us **Overall Theory of the Golden Treasure of Nagy Szent- Miklos** which theory is at the basis of the whole monograph, we arrive at the following one and only, unambiguous and categorical, most clear and certain summing up conclusion, viz.:

The Golden Treasure of Nagy Szent-Miklos is Bulgarian in terms of origin and belonging; it was collected, kept and guarded in the dining-room and treasury of the Bulgarian khans and tsars ever since their migration across the Caucasus; it was exhibited and kept last in the throne-room of the king's palace built and lived in first by Tsar Simeon the Great after the transfer of the Bulgarian capital-city from Pliska to Preslav in 893; it was taken out of here in 971 during the siege and seizure of the capital of Great Preslav by the Byzantine army which was immediately before the falling of Eastern Bulgaria under Byzantine rule; it was kept in Bulgaria-Beyond-the Danube by the Bulgarian jupans Gilyad, Butaul and Akhtum; it was buried in 1008 by the proto-Bulgarian hamlet with the later name of Nagy Szent-Miklos during the continuing seizure of the beyond-the-Danube Bulgarian lands by the Magyars and more specifically during their cruel outrage upon the Bulgarian nationality and statehood in the area of Prince Akhtum jupan where it was found in 1799.

Specifically and especially, some of the golden jugs with classical Greek and Sassanido-Persian plots and motifs were presented as a gift for the aid given him by Emperor Irakliy to Khan Kubrat after their joint military campaign in Persia in 628 when both the temple in Shiza and the king's residence Dastakerd were seized.



Khan Asparukh's name is on it so that there can be no doubt that it was him who ate from it but there are some crosses on it made later on and in addition which means that it was used for eating by Tsar Boris the Baptist, while the two golden jugs with the aforementioned inscription in Greek were used obviously and undoubtedly at the time of his and his family's baptism, most probably in the beginning of the autumn of 865.



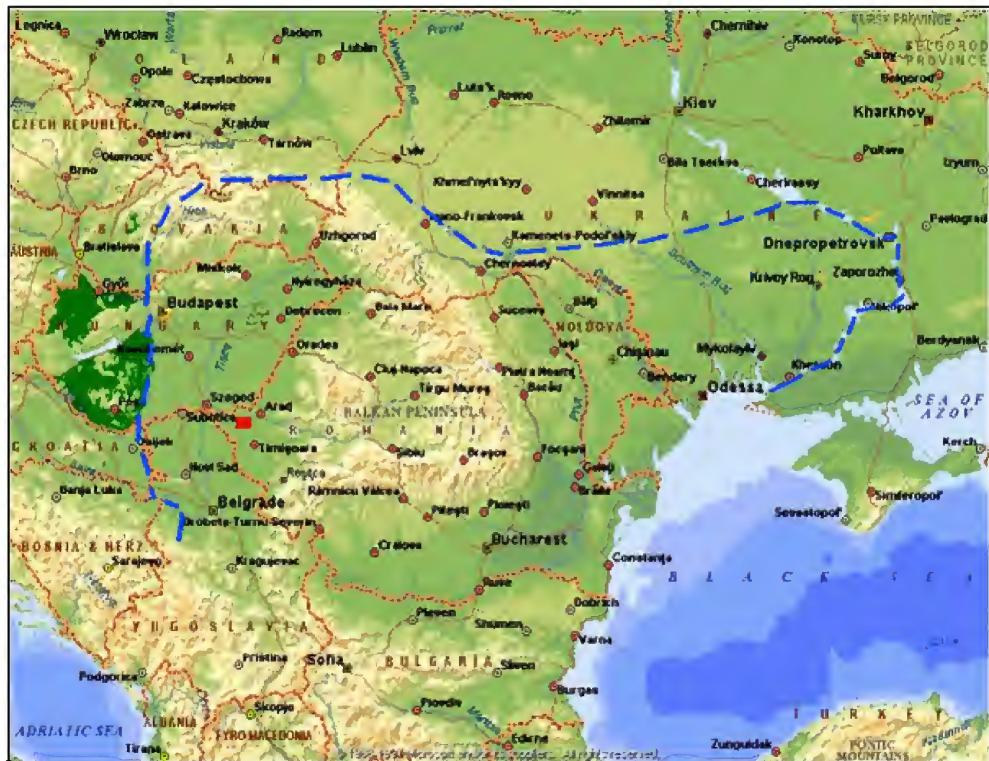
Jug No. 2 was manufactured by a Bulgarian goldsmith in Pliska upon the order of a high Bulgarian dignitary and was presented to Khan Omurtag in honour of his victorious war against the Franks and the Panonian Slavs around 826-827 when Bulgarian troops sailed down the Drava, attacked the Franks' holdings between the Drava and the Sava and seized Sirmia from the Franks at the price of a prolonged war; they attacked Moravia located on the western bank along the Garam coast and defeated the Slavs in Upper Panonia with fire and sword, drove their princes away and appointed Bulgarian rulers in their place from amongst the high dignitaries in the capital city or from the interior of the country; Khan Omurtag himself is engraved on one of the sides of the jug at the moment of his most brilliant triumph and celebration alongside the protectress, most probably of his clan, the Bulgarian goddess Umai.





Golden cup No. 21 with the Inscription of Buila was additionally placed with the other vessels of the Treasure by its last keeper and guardian jupan Prince Akhtum, son of jupan Prince Butaul who in the name of and within the boundaries of the First Bulgarian Kingdom ruled and owned the part of its lands located across the Danube and lying between the Danube in the south, the Tissa in the west, the Maros in the north and the Olt in the east, and who received the golden cup as a gift, most probably around 975, by his neighbour and good friend, again the Bulgarian jupan Prince Buila, who at the same time ruled and owned a vast area in Sedmigrad region with the town of Bolgarfehervar, i.e. 'Bulgarian White Town'.

Actually, ever since the time of Khan Krum (803-814) and Khan Omurtag (814-831) the north-western border of the First Bulgarian Kingdom ran to the west of the town of Srem, today the Serbian town of Sremska Mitrovitsa, along the Sava, turned at a right angle in the north under the great bend of the Danube in the east, came out and ran up the Danube a little to the west from Budapest, before its great bend in the south, and after that in a direct line it went north upstream the Khron until it reached the Carpathian Mountains.



The northern border of the territories of Bulgaria across the Danube ran along the ridge of the Carpathian range which makes a wide arc from west to south-east; it left it somewhere around the present-day Ukrainian town of Borislav and continued along upstream Dnestr; it ran downstream until the great bend a little after the town of Kamenets-Podolsk; it changed direction to the north-east and reached the Dnepr to the north of the town of Kremenchug; it ran downstream and came out at the northernmost point of the Black Sea - the Bay of Kherson, to the east of the present-day town of Odessa.

The **Golden treasure of the Bulgarian khans from Attila to Simeon the Great** is characterized with a specific precisely defined, very important and central place and significance in the cultural and historical heritage of the Bulgarian people and mankind as a whole, because in reality and in fact, after the gold of the Egyptian Pharaohs it represents and is actually the first richest and most beautiful of all the golden treasures in the world on the basis of its exceptionality and uniqueness as a combination of high artistic qualities with richness of material which, as a whole, sets it apart from not only the other old Bulgarian goldsmith works, but also all other goldsmith works in the world.

The Vulchetrun and the Panagyurishte Golden Treasures come immediately after **The Golden Treasure of Nagy Szent-Miklos** in terms of variety, beauty and riches, but they, even though having been found in Bulgarian lands, were manufactured by an Asia Minor people for the first and the Greeks for the second one, because of which they cannot be considered and recognized as Bulgarian in terms of origin and belonging; also, that ancient and exotic beauty and magnificence which our, truly Bulgarian golden treasure possesses is lacking in them.

Also, the world famous, but randomly and chaotically made up collections of golden objects in the Russian Hermitage, known mostly as the Scythian Gold, are still and sufficiently far from being real and completed golden treasures.

The Pereshchepina Treasure is not a real and completed golden treasure, either, which however, in terms of the golden jugs and cups in it is possibly the nearest one in terms of composition, historical period and ethnic belonging; the comparison of the two treasures shows that in the selection of each one of the vessels for **The Golden Treasure of Nagy Szent-Miklos** it was the Bulgarian khans and tsars that showed an extremely high artistic sense and criterion, and out of a certainly larger possession of golden vessels which they obviously and undoubtedly disposed of, they selected and took out only the most beautiful and representative ones; from which, however, the conclusion leaps out that it was Tsar Simeon himself who made that selection or, to be even more precise, he personally completed it, when he had to add to and bring to an end the decoration of his new palace.

The great cultural and historical value and worth of the treasure evolves also from the fact that its vessels were collected and used by the proto-Bulgarian rulers personally, amongst which the forefather of the Bulgarians Khan Kubrat and the founder of the Bulgarian state in the Balkans Khan Asparukh; the first Christian Bulgarian ruler Prince Boris was baptized with two of the bowls; the role and importance of himself both as a statesman and as a person, as well as his epoch-making deed not only for Bulgarian history, but also for the whole world history will always remain great and unsurpassed.



And last but not least, the great cultural and historical value and worth of the Treasure is determined and confirmed by the unique proto-Bulgarian inscriptions on it, because such inscriptions have not been discovered in another place up to now; and even if they are discovered in future, they will hardly be upon exactly the same 'bearers' on the one hand, and, on the other hand, the proto-Bulgarian inscriptions on the Treasure introduce and reveal the lexical and grammatical structure of not one isolated and restricted proto-Bulgarian dialect, but of all, without exception, late ancient and early mediaeval Bulgarian languages and dialects; which scientific issue, *per se*, is extremely important and significant not so much and only for the Bulgarian, but also for the whole world linguistics and historiography.

Only one of the multitude of confirmations and proofs about the important and central fact and the great significance of **The Golden Treasure of the Bulgarian khans from Attila to Simeon the Great** in the cultural and historical heritage of the Bulgarian people and of humanity as a whole is also the not accidental fact that in the organized and personally led by eminent American archaeologists two-day tour of the greatest European museums in Berlin, Vienna and Torino with the aim of acquainting themselves with their collections of Egyptian, classical and near-east art, they only spared two days for the historic sights of Vienna, and immediately upon disembarking from the aeroplane they passed in a hurry through Old Vienna, a famous cathedral, the Natural History museum with the notorious Venus of Villendorf and they arrived at the fabulous Kunsthistorisches Museum. Among its treasures are the 18th-dynasty sculpture of Thutmosis III, **The Gold of Nagyszentmiklos** and the Gemma Augustea cameo.

So, in a legendary and fairy-tale museum, at least in the second position from the beginning in terms of place and importance in universal cultural history, a lonely and abandoned, anonymous and unknown, but more precisely under a foreign exterior and a foreign name, robbed and spurned and unseemly shamed lies **The Gold of the Bulgarian Khans and Tsars**, and that undoubtedly means of all Bulgarians until now and in the future, dead, living and not yet born, of all Bulgarians for ever and ever!

That is why, and precisely because of all this, the following conclusions can now be safely accepted as sufficiently well substantiated and proven, in view of which the following specific recommendation is made:

1. At long last, after repeatedly-unsuccessful attempts of most eminent Bulgarian and foreign scientists, the unique and one of a kind proto-Bulgarian inscription of Buila has been spelt out and translated convincingly and successfully.
2. The extremely beautiful and valuable, found in 1799 in the small town of Nagy Szent-Miklos, and nowadays world famous golden treasure can only be Bulgarian in terms of origin and belonging.
3. We are taking back a priceless Bulgarian treasure with golden jugs from Khan Kubrat, the golden dish for eating from of Khan Asparukh and the golden baptizing bowls of Tsar Boris I.
4. In the long run, and despite all, not only has an end been put, once and for all, to the more than 200-year-old mystery in a definite and categorical and entirely with no appeal way, but also to the as long lasting both in the Bulgarian and in world science very unfair and incorrect speculations, even falsifications on the occasion of a Bulgarian relic.

5. The corresponding Bulgarian authorities of all levels must take active measures and steps at once for the truest, the only suitable and matching inscription of **The Golden Treasure of the Bulgarian Kings from Attila to Simeon the Great** to be put over this Bulgarian relic alongside with the translations of the Greek, the proto-Bulgarian written in Greek characters and the runic inscriptions, as well as, obligatorily, with the aforeprinted short explanatory note about the century-long and dramatic history and destiny of the undoubtedly **Bulgarian Golden Treasure of Nagy Szent-Miklos**.



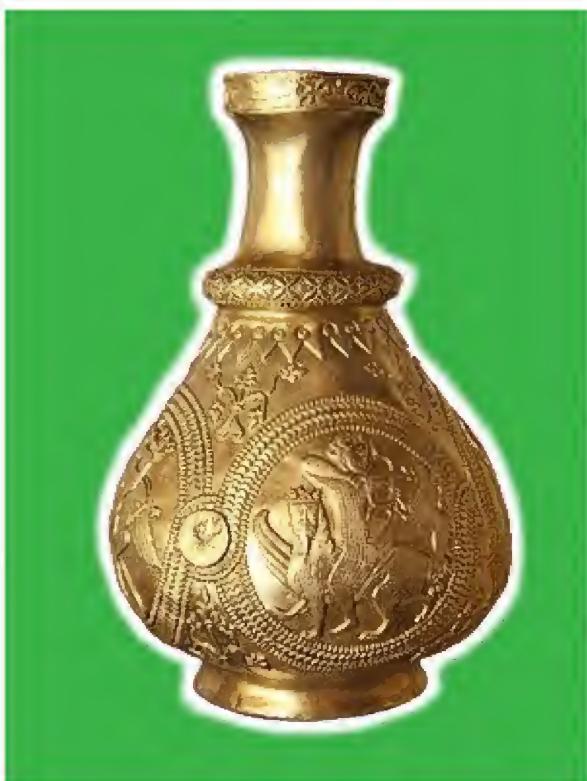
We owe the honour and pleasure to dispose of the richest collection of photographs and reproductions of **The Golden Treasure from Nagy Szent-Miklos** and to present it to the attention of our reader in an exquisite and accessible manner to the following persons and institutions:

Dalm F., P. Stadler, Der Goldschatz von Sinnicolau Mare (Nagyszentmiklos)
Kunsthistorische Museum, Wien.

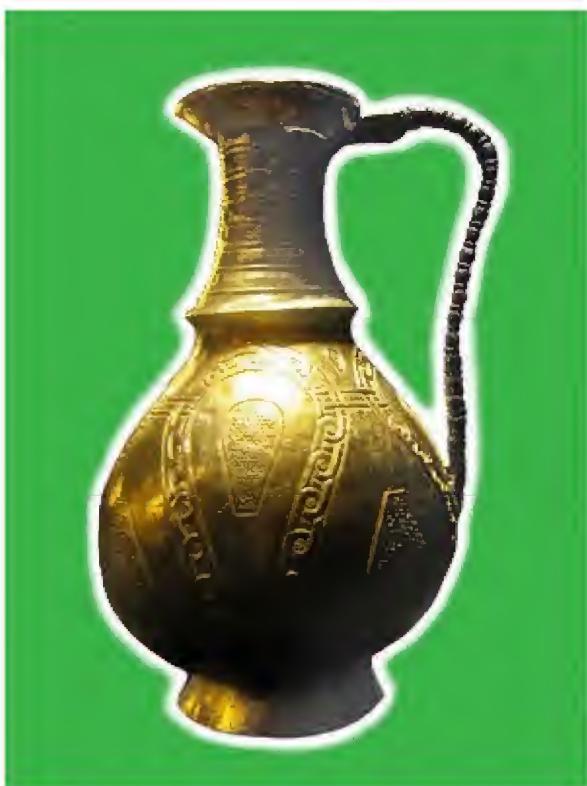
Laslo Gy., I. Racz, The Treasure of Nagyszentmiklos. Budapest, 1984.
National exhibition of Burgenland in the year 1996 in Halbturn Castle, Austria.
Stadler P., Awarische Beitrage zur Ausstellung Hunnen+Awaren.



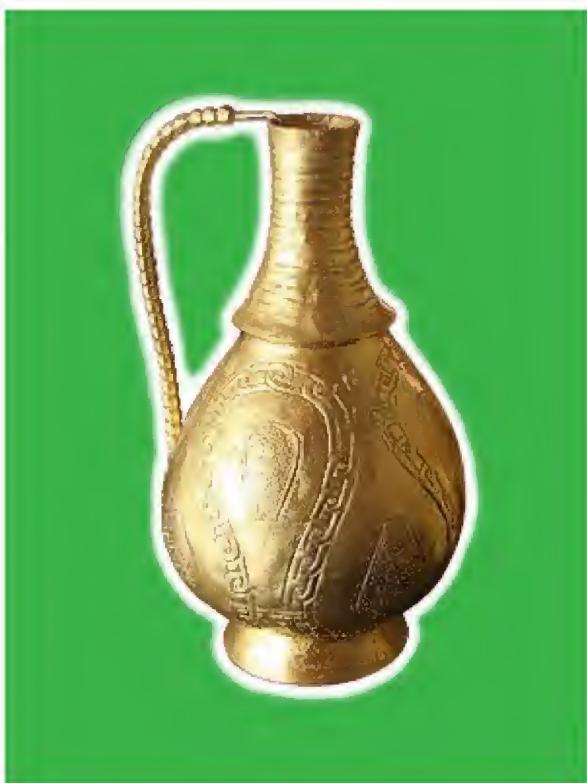
No. 1. Ewer



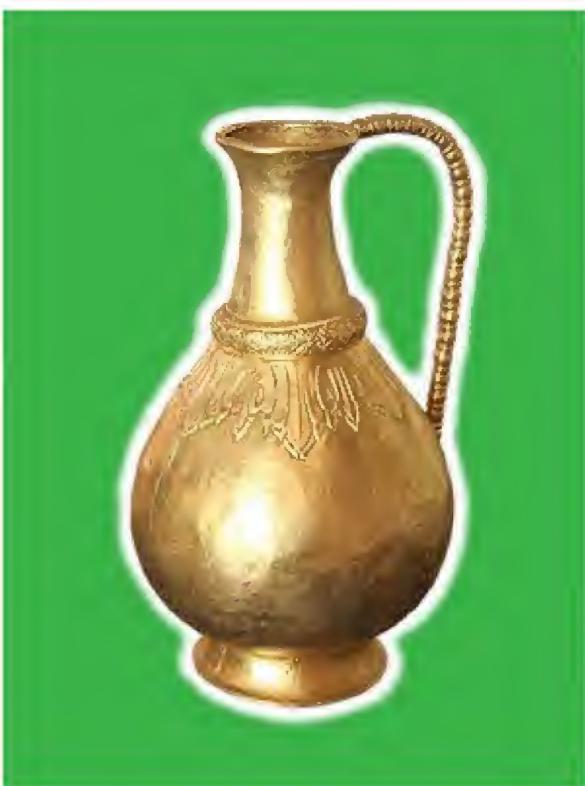
No. 2. Ewer



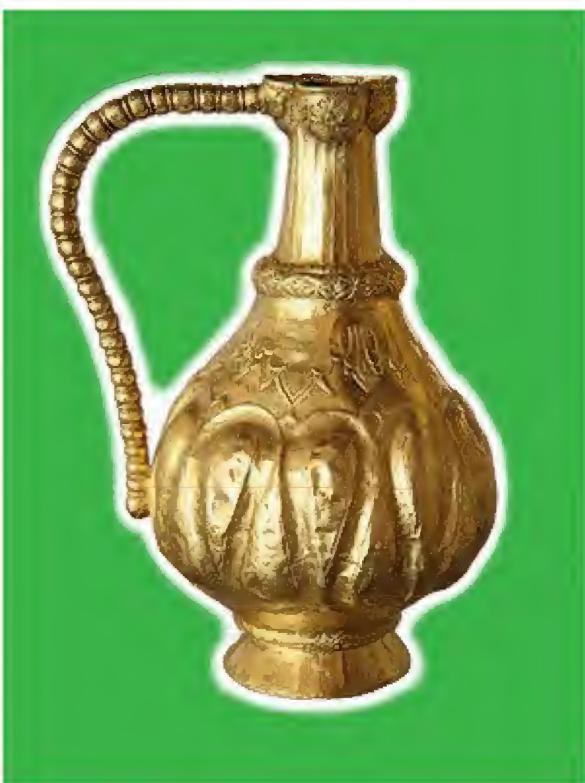
No. 3. Ewer



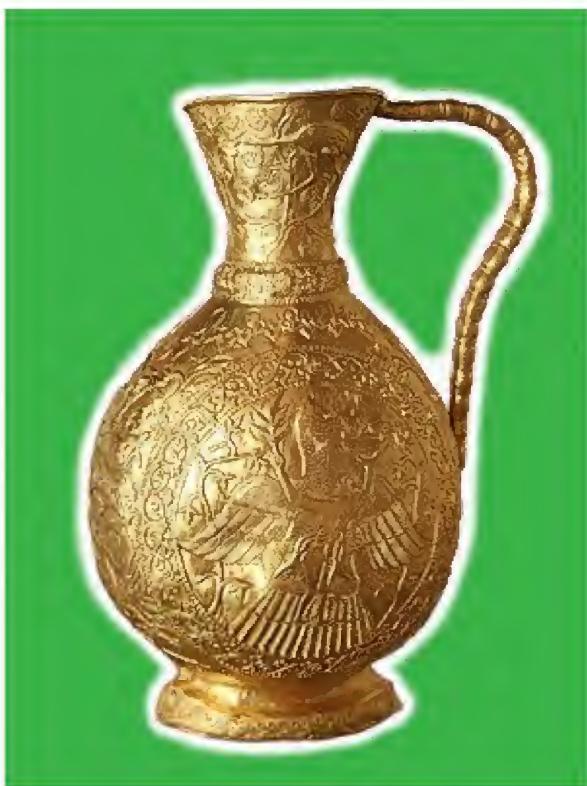
No. 4. Ewer



No. 5. Ewer



No. 6. Ewer



No. 7. Ewer



No. 8. Bowl



No. 9 and No. 10. Bowls (the two bowls are similar -- only one is shown here)



No. 11 and No. 12. Cups



No. 13 and No. 14. Goblets with an ox head



No. 15 and No. 16. Flat-shallow ladles



No. 17. Drinking horn



No. 18. Zoomorphic bowl



No. 19. Box



No. 20. Small bowl with a clasp for hanging



No. 21. Small bowl with a clasp for hanging



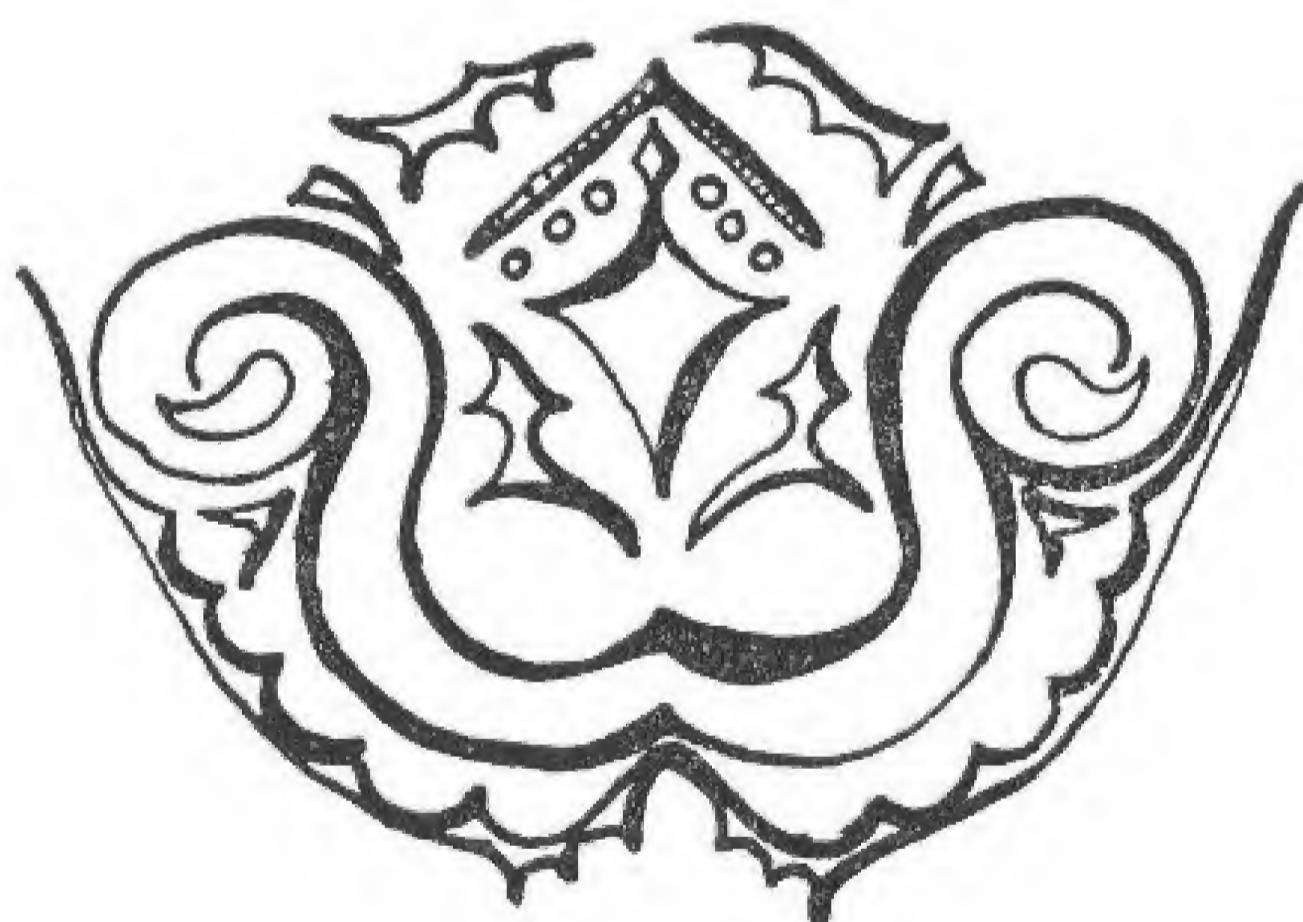
No. 22 and No. 23. Cups

Currently, the treasure of Nagyszentmiklós is on display at the Kunsthistorisches Museum in Vienna. Copies of the vessels are also on display in the National Museum of History in Sofia, Bulgaria.

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Ida Bobula

Origin of the Hungarian Nation



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ORIGIN OF THE HUNGARIAN NATION

INTRODUCTION

The ninth century in Europe was an age of tumult and turmoil. Future France and future Germany were slowly emerging from the ruins of the Carolingian Empire. The daring Vikings, who at this time, in their dragon boats, ravaged England and other coastal lands of Western Europe, were to be the founding fathers of Denmark, Norway and Sweden. Their foe, Alfred the Great, in his small kingdom of Wessex, foreshadowed a future British empire. One group of the rapacious Northern adventurers had just bestowed their name on a future Russia. Moorish emirs reigned on the sunny Iberian peninsula, where the future Spain was to rise. Moorish culture at this time was far superior to any other in the West. But Europe was stirring. Vernacular Latin, impoverished daughter of the glory that was once Rome, was now evolving in new ways, into French and Italian. It was the time of birth for modern nations.

At the end of this turbulent ninth century, the Hungarians arrived in Central Europe. They came from the Northeast, with the irresistible sweep of a well armed, well organized and populous nation. They took possession of the wide valley of the river Danube in the year 895.

The central part of the valley had been empty since the army of Charlemagne had slaughtered the rulers of the Avars — that part was known as the "Deserta Avarorum," the desert lands of the Avars.

The valley of the Middle Danube is surrounded by the powerful semicircle of the Carpathian Mountains; a natural boundary, which creates an economic unit and almost a fortress. Within these mountains, the Hungarians, who in their own tongue called themselves Magyars, would establish their homeland, Hungary. Their traditions told them that this rich land had belonged once, long ago, to their Scythian ancestors, and they claimed it expressly as their rightful heritage.

Scattered on the periphery lived remnants of peoples once powerful in this land: Avars, Huns, Dacians, all of them

branches of the Scythian stem. There is reason to believe that they welcomed the arrival of the Hungarians and joined them. According to the chronicles, the conquering Hungarians found in many places a humble, autochthonous people, who had lived there since time immemorial. They had given names to rivers and mountains, which were accepted by the conquerors and, as geographic names usually do, survived easily the last millennium. These names are all in good Hungarian. The natives and the newcomers probably spoke related languages.

In some places the population was Slavic, especially in the North and the West. There were difficulties with the Slavic princes, but after some skirmishes, these Slavs submitted. Far more dangerous were the Bulgars in the South. They fiercely resisted the Hungarian advance, from their strong encampments. A long and bloody war had to be fought before the valiant Bulgaro-Turks retired to the Balkans.

After the victory over the Bulgars, the Hungarians assembled at Pusztaszér and held their first parliamentary meeting on the recently conquered land. According to their first historian, they debated and discussed for thirty-four days the ways in which Hungary should be organized and governed.

The new land — that very old land — grew rich food for the special, characteristic breeds of dogs, sheep, cattle, horses and pigs the Hungarians brought along from the East. They also had special breeds of fowl. The fowl and the pigs are proof that their owners were settlers, not nomads. Such animals don't stand the nomadic way of life. The tools of agriculture, found in the early graves in abundance, speak about the land having been put to seed very soon. Spades were found also, in graves of women. Other grave-goods speak about astonishingly high art and craftsmanship in working metals, leather, bone, textiles and wood.

The 108 clans of the Hungarians had been organized far earlier into seven groups, each led by a duke. Before entering Hungary, the dukes had assembled and established a hereditary and constitutional monarchy, by electing Árpád, one of their number, as prince of the whole nation.

This arrangement, however, granted considerable independence to the dukes and their families, who established family ties with foreign rulers and consequently got involved in the wars of Western princes. Incursions Westward, especially in

territories inhabited by Germans followed, in which much blood was lost.

The need of a stronger, more centralized leadership was felt and after a century of rule by princes, Hungary became Christian and one of the great mediaeval kingdoms of Europe. Favourable climate, know-how, and diligent attention to agriculture and animal husbandry soon made Hungarians the great exporters of meat and wine to Northern and Central Europe. Before the discovery of America, three fifths of the Old World's gold production came from the mines of Hungary.

The strong Hungarian kingdom created a state of equilibrium in Central Europe. (The geometrical center of Europe falls slightly north of Hungary, into Poland.) Established between the Slavs of the North and the Slavs of the South, Hungary became, for a thousand years, a barrier to pan-Slavism. She also halted German expansion Eastward. However the most important service of Hungary to Europe was that by her very existence she blocked the way of future invasions from the East. Mediaeval Christian Hungary was the battered shield behind which the West was able to develop, in relative peace, a distinctly European culture.

Guarding the Eastern gate of "fortress Europe" was a costly task. Hungary had to bear the full burden of resisting the Ottoman Turks, after they had destroyed the Byzantine Empire and were set to conquer Europe. The words of Macaulay sum up the achievement of Hungary: "Without Hungary, we might now be pursuing our studies in Turkish at Oxford and Cambridge." Hungarian resistance broke the strength of the Turkish empire, but the centuries of terrible struggle with a brave and fanatical adversary took their toll and left Hungary devastated, depopulated, impoverished and politically in an impossible situation.

The young king, Louis, died on the battlefield at Mohács in 1526. The elder brother of the widowed queen, Archduke Ferdinand Habsburg claimed the throne. His claim was supported by Hungarians, who hoped that Ferdinand, brother of Charles V, the emperor of Spain and Germany, would be able to secure Western assistance against the Turks. The "court party" of those Hungarians elected Ferdinand king — while the "national party" elected and crowned a Hungarian. After 12 years of struggle, Ferdinand was accepted to lead Christi-

anity against Moslem aggression. But there were tragic consequences. When Turkish power began to diminish, it became clear, that other dangers menaced the Hungarian nation. There was no bridge between the constitutional ideology of the Hungarians and the absolutism of the rising Habsburg power. Resistance was hopeless and desperate revolts and reigns of terror followed. They lasted for over three centuries. The issue of religion complicated the situation. Hungary had always moved in accordance with the great spiritual and cultural movements of Western Europe, from the time of the Crusades to the Renaissance and Reformation. It is significant that all these stopped at the eastern frontier of Hungary and were unable to penetrate the countries further east. The Reformation had won over many Hungarians, and whole cities had gone over to the teachings of Luther and Calvin. All this now ceased. The Habsburgs and their Austrian courtiers felt that it was their sacred duty to break the Hungarian heretics by all possible means, just as they had done in Spain. The program of Vienna was condensed by one of these, Lobkovitz, for oppressed Hungary into the words: "I will make Hungary first a beggar, then Catholic, and after this, German."

At the time of the Crusades, Hungary was economically and culturally the equal of any of the powers of the West. She maintained this position until the Renaissance. Under the hostile pressure of the Habsburgs, Hungary was slowly reduced to an agricultural colony of Austria. At a time when the "Enlightenment" was holding sway in the countries of the West, Hungary became more and more backward. In the first years of the eighteenth century, Count Ferenc Rákóczi led a general revolution against the Habsburgs. His aim was to restore the old constitution, regain religious liberty for the Protestants (though he himself was a Catholic) and freedom for the oppressed people. In his appeal to arms he stressed the point that Hungarians were a noble people of Scythian origin; a people of freedom that could not accept subjection and slavery. Rákóczi, after a long, heroic struggle was betrayed, and died in exile, while Hungary remained for centuries a part of the Austro-Hungarian Empire.

The treasures of despoiled Hungary went to enrich Vienna. Hungarian wheat became "Vienna bread." Hungarians in their own land became second-class citizens. The royal house im-

ported and settled new Slavic and German communities on former Hungarian lands. Large donations went to traitors and foreigners. A new, German-speaking aristocracy arose. Beginning with the eighteenth century, the royal house radiated the idea Westwards, that by now there was only a powerful Austria; Hungary could be discounted.

Absolutism was rampant in Europe. Absolute rulers sat on the great thrones. To most of the statesmen, the hankering of the Hungarians for constitutional government seemed a ridiculous anachronism, paganism, impious tampering with royalty's divine rights.

The most gifted and sincere of all Habsburgs, Joseph II. felt that he could rule Hungary without being crowned and refused to undergo the ceremony. His enlightened, but absolute rule, with an attempt at wholesale Germanization, provoked the passive resistance of the Hungarian nation to everything German. Between Hungarians and their neighbors, the Germans of the East, reciprocal hostility rose and bedeviled relations for centuries to come. This was unfortunate for both parties and damaged them heavily.

Much later in time Austrian-born Hitler was a direct heir to the sneering hatred for Hungarians, which lingered long in many quarters of Vienna. In the first edition of his book, "Mein Kampf," Hitler expressed his opinion, that the great historical sin of the Habsburgs was their failure to exterminate the Hungarians. Hitler was unfair to the Habsburgs. They had done their worst. They had efficiently thinned out the resisting Hungarian elite, but they could not afford the wholesale genocide advocated by Hitler. The Hungarian farmer was needed to produce food for Vienna. Recognising this, the wise counselors of the Habsburg rulers had also discovered the truth later codified by Orwell: "He who controls the past, controls the future. He who controls the present, controls the past." Consequently the scientific apparatus patronised by Vienna started to give the Hungarians a new concept of their own history: a history aimed at producing humility and obedient servants.

The Vienna-inspired historians began to erase all belief in a proud Scythian past. It was pointed out that "Scythia" had never had an exact meaning. The old Hungarian chronicles were stamped unreliable. Hyper-criticism tore to shreds practically all their statements.

“Where, then, did we come from?” asked the Hungarians, during the dark decades which followed the Rákóczi-era. They were to get a sarcastic answer.

In the mid-eighteenth century, when ethnography was an emerging interest and intellectuals all over the world realised that there were different peoples inhabiting the earth from the Equator to the Arctic, it became commonplace to regard the happily lounging peoples of tropical islands as noble savages, while the peoples of the Arctic, with their diet of blubber and strange customs of wife-lending, became images of ultimate degeneration, to be viewed with disgust and contempt.

Today we know that this image was grossly unjust. Nevertheless, it is in consideration of the general attitude of the era that we must evaluate the impact of the work of J. Sajnovics, published in Latin: “*Demonstratio Idioma Ungarorum et Lapponum Idem Esse*” Tyrnaviae 1770. (The language of the Hungarians and the Lapps is shown to be identical.)

In fact the two languages are anything but identical. They are as distant from each other as English and Greek. True, they are related. Sajnovics was not the first to note the distant relationship between the various Finno-Ugrian peoples. Others had observed it, but they had said it differently.

The publication of Sajnovics was bitterly resented by a politically oppressed and economically exploited people, who were being asked to work without question for the benefit of a pseudo-feudal foreign class of rulers, allegedly possessing a natural superiority to the relatives of the despised Lapps.

The search for scientific truth in the question of Hungarian origins became complicated because of the prevalence of non-scientific motives amongst so many of the participants. German scholarship, especially in the post-Napoleonic era of nationalism and romanticism, eagerly embraced theories on ethnic origins calculated to humiliate the proud Hungarians. It was safe to do this since there was truth in the distant relationship of Hungarian and Lappish. So Finno-Ugrian linguistics developed. Unquestionably, many people working in this direction did this in an honest effort to find out the truth. The trouble was that the existing political power favoured only this one line of approach to the truth. Only part of the truth was revealed.

Young Hungarians could get grants and passports for travel abroad if they would work on that truth agreeable to the

government. Such willingness would ensure jobs and positions in the Austro-Hungarian Empire, which consistently and steadfastly subsidised research, teaching and publications which supported the Finno-Ugrian relationships. This tendency became more marked than ever, after 1849, when the Habsburg ruler had to use Russian help to defeat the Hungarians, who fought for the freedom of their nation.

Hungarian scholars independently wondering about the possibility of some additional truths, were systematically ridiculed and silenced by the authorities; the authorities that derived their power from their positions, and their positions from Vienna. Anyone, who tried to seek light from any source but the Finno-Ugrian relationship, was denounced as an amateurish, ignorant chauvinist, ashamed of his poor relatives. Of course, no Hungarian in his right mind could ever be ashamed of being related to the Estonians and the Finns; and as our knowledge expands, so too does our respect for the efficient Lapps, whose lives had to be lived in so difficult an environment. Nevertheless, there were in every generation some Hungarians, who tried to establish historical and linguistic ties with other groups too.

The non-conformists were denied jobs, positions and opportunities for publication. Accused of a non-existent, idiotic snobbery, they became favorite objects of open contempt and stereotyped mockery by the accepted members of the scholarly guild, crammed with persons of foreign origin and monitored from Vienna. This monitoring went on until the last years of Habsburg rule through the Archives Office in Vienna, headed for decades by a German from Hungary, who supported an assumed, beautiful Hungarian name. A subtle and apt tool of classic Habsburg aspirations, he helped, influenced and corrupted the young Hungarian historians, who were sent to Vienna with research grants and official patronage. Then, when their loyalty was secured, he placed them in Hungarian universities, archives or museums. These very persons were still in their important positions when Hungary regained her freedom from Austria after the First World War. Bled white once again (Hungary lost a larger proportion of her male population of marriageable age than any other combatant in the First World War) fighting for survival, the crippled and truncated country, that had lost two-thirds of its territory, had no replacement

for those well-trained but corrupt scholars, who remained a close clique, clinging with determination to the old lines. Consequently they were still able to ridicule and frustrate the independent scholars, such as the Rev. Zsigmond Varga, who taught oriental languages at the University of Debrecen and dared to suggest that the Ural-Altaic languages might be related to ancient Sumerian.

In 1946 there came the Russian occupation of Hungary and once again destiny produced a situation in which a foreign power could exploit the treasures of Hungarian soil and the labor of a gifted people, for its own selfish purposes. This power is perfectly content to let the conquered Hungarians believe that they have an ancestry more primitive than that of the Indo-European peoples. In Habsburg times Hungarian children were taught that most of their civilization came from the Germans: today they are taught that their "barbaric" ancestors were civilized by the educated Slavs. Nothing else has changed. But the question remains: "Where did the Hungarians come from?"

SCYTHIA

The living tradition of the Hungarians, based on the old national chronicles, fed by centuries of legend and poetry is, that the ancestors of the Hungarians came from the East, the shores of the Black Sea, from Scythia. They were Scythians.

Now, there are in history few problems more complicated than the questions connected with Scythia and the Scythians. The name Scythian was freely given by Greek and Latin authors to a fantastic variety of peoples, the data being contradictory and quite confusing.

The official scholarly guild in Hungary, for two centuries, has urged the nation to forget about the "absurd theory" of Scythian origin. This the nation has stubbornly refused to do, in spite of the guild's maudlin complaints and sly accusations of snobbery. While the educated public has generally accepted the truths of Finno-Ugrian comparative linguistics, there has been and there is in the majority of this public an uneasy feeling that we do not know the whole truth about Hungarian origins.

There is no doubt that for awhile the ancestors of the Hungarian people lived in the legendary ancient swamps of the Maeotis — the Sea of Azov — Scythia.

This district, North of the Black Sea is certainly part of the Scythian world described by the classic authors. The same territory is also described by the early Hungarian chronicles, geographically rather exactly, as the good land, into which the mythical White Stag led the Hungarians after their original homeland "in Evilath" became overpopulated. We even have the name of that old Hungary on the Black Sea: Dentumoger, which may be explained as "Magyar land on the Don mouth".

Byzantine documents corroborate the fact: this is the place, where the Hungarians lived around the middle of the first millennium. But from where did they come? How did they get there?

According to the generally accepted, handy theory, Hungarians drifted down to the Black Sea from their original home-

land in the Ural slopes. May we suggest, that the happenings were not so simple. Let us view them, beginning with the Old Stone Age.

At the dawntime of humanity, after the great invention of fire, human groups populated the Eurasian continent. These adventurous Northmen of the Old Stone Age became separated from their relatives, the Southmen. The Southmen remained, dwelling comfortably on the shores of the warm seas and rivers. The Northmen faced the challenge of a changing climate and this challenge formed and developed them into adequate inhabitants of the temperate and even the cold zones.

The Northmen split again into several groups. One of them, under conditions of severe cold, developed into the classical Mongolian. Another large group, split into many sub-groups, migrated to the Americas and became the Red man. Those of the largest group, with the basic Caucasoid features, roamed all over temperate Eurasia, as hunters of the Old Stone Age.

The Caucasoids, whose bulk gravitated Westward, were the probable ancestors of the branch later called Indo-European. The other, basically related group, which fluctuated mainly between Central Europe and Central Asia, may have been ancestral to the many peoples, whom classical authors later designated as Scythian.

It seems possible that this ancestral people of the Scythian nations was the one which left in Asia and Europe the artifacts of the culture called Solutrean, about thirty-five thousand years ago. The Solutreans were specialized hunters of wild horses and an intimate connection with horsebreeding and riding was to characterize the Scythians.

For the use of the name Scythian we have the authority of the best classical authors. Herodotus, Strabo, Pliny, Curtius and others explain to us often, that, when they speak of Scythians, they mean a large group of peoples, having many individual names, but being essentially the same nation.

We must disregard here the centuries of scholarly debate about the reliability of the classical authors and the ethnic affiliations of the different Scythian peoples. Our basic assumption is, that the separation of the Caucasoid group into Indo-Europeans and Scythians happened relatively late in human history and that the earliest Scythian and the earliest Indo-European were mutually intelligible sister languages.

Admittedly, much research work is to be done, before we may see clearly into many of the problems related to the Scythian peoples. Yet, without claiming to give a definite list and merely for the practical purposes of further explorations, we will name here those we consider to be the main groups of the Scythian family.

1.) The AR, AZ, AS, SA or SU peoples, which populated mainly Asia Minor in the early Neolithic Age. These may have been the primitive farmers of the Fertile Crescent and Anatolia, perhaps even the Danube Valley. These may have given their name to Asia. Early Cretan any Cypriote cultures show affinity with their cultures. These people are mentioned in cuneiform documents; their name seems to survive in the much later names of the Uz, Osset, Jazig peoples, perhaps even in Estonian and Ostiak.

It has been suggested that the later, linguistically semiticised Assyrian contains also an ethnic element of this kind; that the AZ were in some way ancestral to Kassites and Khazars.

We may suppose that this SA population was the long sought pre-Sumerian inhabitant of Mesopotamia. Branches of this gifted people may have been responsible for great advances in Neolithic cultures of the hills in the North. Arpatchiya was an advanced cultural center in the 5th and 4th millennia B.C. There were cobbled streets, buildings for some communal use and an exquisitely artistic pottery appeared. One of the SA groups may have been later even the carrier of the culture called El Ubaid, with its beatiful polychrome ceramics. After the arrival of the Sumerians proper, the SA people seem to have been pushed to the North, to the northern mountains, the part of the Sumerian world designated in cuneiform documents as Subartu. In recent literature these people are often called Subaraeans.

2.) The Sumerians.

These were a gifted and vital northern people related to the SA, but not identical with them. They were the creators of the first high civilization in Mesopotamia. This civilization was built over a melting pot of various ethnic elements in the fourth and third millenia B.C. In a long and thorough essay, Sir Leonard Woolley has demonstrated convincingly and definitive-

ly that the Sumerians alone have legitimate claim to be regarded as the inventors of writing.

The Sumerians were — this truth emerges slowly from the recent progress of archeology — the probable biological, and certainly the cultural ancestors of all the later peoples called Scythian.

Such peoples were:

a.) The Medes, one of the great peoples of antiquity, who appear after the Assyrians and before the Persians. The orientalist Jules Oppert asserted (in 1879) that they were a Turanian people. They were present not only in classic Media; Herodotus writes about Medes North of the Danube.

b.) The Daha people (Dacians) settled between the Caspian and the Aral Seas, and from there sent groups towards Central Europe and Central Asia. Dacian rule in Central Europe was defeated by the Romans, but Dacians seem to have survived in Rumania, and in Southern Hungary too, where they are called Taho. Early groups of the Dahae may have influenced many peoples of Asia. It is possible that they were the ancestors of the Thracians and the Turks.

c.) The Huns

Hunnic peoples, called by the Egyptians Unni, by the Chinese Hiungnu, appear also first Southwest of the Caspian Sea. From there they spread into far lands. In the West they were called Scythians. They rode East, too, until they reached the Chinese Wall. Recent Soviet excavations have shed light on the surprisingly high culture of those Huns (Scythians) who lived and buried their dead in the sixth and fifth centuries B.C. in the Altai Mountains. Chinese hostility seems to have caused the Huns to return to their old homelands on the shores of the Caspian. From there they would ride towards the Danube and under Attila create an empire that would threaten Rome.

d.) The Avars

These peoples appear in history under many different names like Obors, Vars, Pars, in Roman times as Parthians. Settled on the shores of the Caspian Sea, they moved later towards the Aral Sea, where they lived between the Amu Daria (Oxus) and

the Sir Daria (Jaxartes). Their ethnic group, united with similar Scythian elements, seems to be the basis of the Chorasmian empire, built on irrigated lands.

The Avars were great builders of fortresses and cities. Their commerce and influence reached the Uralic peoples. Alexander the Great conquered the Avar land, but soon after his death, Arsacus liberated the Avars, who under the Arsacid dynasty fought the Romans until 250 A.D., when Rome pushed them back to the Aral Sea. From there, menaced by the Kök Turks, part of the Avars moved west and in 568 settled in the Carpathian Basin. Their short-lived Danubian empire was destroyed by Charles the Great.

e.) The Turks

All Turkish peoples, Uighurs, Kök-Turks, Ottoman Turks, belong to that central group of Eurasian humanity which we are calling Scythian.

f.) The Finno-Ugrians

These are peoples, among whose languages basic relationships were established by careful research. The relationship of Hungarian with all the others is, however so distant that there is no mutual intelligibility. The westernmost of these peoples are the Finns. The eastern relatives live in present day Russia on both sides of the Ural Mountains. Herodotus mentions some of them in his list of Scythian peoples. Probably to this group belonged the extinct tchudes, of whom Russian folklore remembers as giants and great metal-workers.

We could go on enumerating other groups, which for some reason, could be regarded as members of the great Scythian community. One of the exciting problems is that of the Aramaeans, who were also called Scythians in ancient literature. Is the old name of Ireland, Aran, just fortuitously this? Do the resemblances of Celtic and Kaldu (Chaldean) as well as Scot and Scyth mean anything? Where do the Basques belong? Should the Etruscans be regarded as Scythians? It would be tempting to digress and speculate on these questions, but they must be left to future historians.

THE SCYTHIAN PROBLEM

The question we must raise and answer at this point seems to be: is it possible, is it permissible at all for an earnest seeker of truth to look for a Scythian origin of the Hungarians?

It is necessary to raise this question because for about a period of a hundred years, those who were the most interested, the students of the Hungarian schools, including this writer, were trained and conditioned systematically to reject the idea.

We can point out easily the difficulties which have for ever stood in the way of a Scythian affiliation.

The first difficulty is that modern science has been, and to a certain extent is still at a loss as to how the exact meaning of the word Scythian should be defined. Different scholars even today have different ideas about what ancient peoples should be or should not be called Scythian.

The root of the trouble is that the classic Greek and Roman authors refer to the Scythians in many instances, but they contradict each other and often tell impossible stories about Scythians. Hippocrates gives us a detailed description of the Scythian physique: if true, the Scythians were flabby, degenerate orientals. But we know that the police force of the city of Athens was Scythian; a fact that flatly disproves Hippocrates. We may believe Herodotos, that some Scythians were cannibals, or we may add this information to the category of those on other Scythian tribes being one-eyed or goat-footed. Humans in whole groups cannot be born one-eyed, or goat-footed. This we cannot believe. But what else can we or should we believe?

The problem arises: how far back in time are we entitled to use the name Scythian? At the time of the early discoveries of cuneiform texts, Rawlinson, Oppert and other orientalists spoke about the inventors of writing as Proto-scythian, Kasdo-scythian people. These names were later abandoned and Sumerian became the accepted term.

It is an unfortunate fact, that we possess extremely meager

material from the language of the classic Scythians. The paucity of this material makes linguistic speculations rather tenuous.

Modern scholarship tends to reject altogether the idea of Scythian unity and believes that it existed only as a mistaken notion in the heads of the classic writers.

Finally — scholarly opinion, urging the rejection of any theory advocating the Scythian affiliation of the Hungarians, will not fail to point out, that the early Hungarian chroniclers, describing Scythia as the homeland of the nation, did not use genuine popular tradition, but took and copied classic descriptions of Scythia. This is supposed to be proof that the tale of Scythian origin is a late invention by chroniclers of the eleventh and twelfth centuries.

Are we guilty of uncritical credulity, when we return to the stories of the mediaeval clerics, instead of accepting the teachings of recent scholarship? We plead not guilty. The fact, that the chronicles copied classic descriptions of Scythia, does prove only that they respected classic literature. They may have added, what the authorities say of the place about which there existed in the nation a genuine tradition.

Everybody is aware of the inexactitude and unreliability of most classic authors, especially that of the father of history-writing, Herodotus. But if we have no reliable informant, we must still use the ones we have.

Let us not forget, that besides classic literature, we have a source of information on the Scythians, which is unbiased and becomes more explicit and more valuable every day. This is archaeology.

A world of new information on Scythians has come to light in the last decades. It is infinitely easier to deal with the problem for today's scholar, than it was for the scholar of fifty years ago.

Research on Scythians should recognize its debt to the archaeologists of Soviet Russia. Most of the territory on which Scythian peoples have roamed, belongs now to the immense Soviet-empire; it is natural that Russian archaeology should be active in this field. Work was done with competence and enthusiasm.

Western scholars have sometimes reproached their Russian colleagues too much enthusiasm and wishful thinking, when trying to adopt the Scythians as ancestors to Russians. To

anyone, who knows something about Scythian character and Russian character, the idea seems absurd. But we should not forget, that Scythian influences on various Slavic peoples were many and powerful; also that much Scythian ethnic material has enriched the population of Great Russia. The claim is not quite absurd.

Some important material came from the South; such are the Luristan bronzes. These came from the Iranian Kingdom.

Of the many recent discoveries related to Scythians, none is more important than that of the treasures of Ziwiye, a ruined fortress between ancient Assyria on the Tigris River and the shores of the Caspian Sea. These treasures date from about 700 B.C. and they display fully and clearly the characteristics of the typical and unmistakable Scythian art. Ziwiye art has been recognized as the earliest appearance of this style. None of the other famous Scythian treasures in Western and Central Asia, or Eastern and Central Europe have been dated to earlier times. This fact sheds light on Scythian origins; it is obviously a mistake to look for the ancestry of Scythians and their art in Central Asia. The origins of their ethnic body, as well as of their culture, are to be sought South of the Caucasian mountain, in old Mesopotamia. From there many groups migrated for a long time following the downfall of Sumer, in all directions. East of the Tigris these emigrants developed superior horsemanship and that enabled them to ride across Eurasia, between the two oceans. They carried their exquisite metal art everywhere. This feature clearly distinguishes their settlements and graves from those of neighbors who still lived in the stone age.

Incidentally, the Ziwiye artifacts are a ringing justification for the maligned Greek authors, at least in one point. Herodotus and others wrote about a Scythian homeland South of the Caucasian Mountains, from where the Scythians moved North. This statement is now proven by archaeology.

It is to be hoped that time will bring us more knowledge about Scythian writing and the Scythian language. But even without the certitude these would give us, we may proceed in dealing with a far clearer notion about Scythians than ever before.

The crux of the matter is: can we speak about a unity of Scythian peoples? The classic authors saw such a unity.

Modern scholarship has constantly worked at demolishing this image. We are told, that there is a unity of Indo-European peoples. There is another unity of Mongols. But on the territory between the two there is no unity. There is a medley of small peoples, ethnic groups, mixed up, scattered and powerless. Scythia is called often only a geographic concept.

After the image of the Scythian ethnic unity was destroyed, two similar but more recent concepts arose. One of these believed valid until recently, tried to categorize a number of peoples as Ural-Altaic. This would have put Turks and Hungarians into the same group. Recently it became fashionable to deny a relationship between the Uralic and the Altaic peoples.

Another concept was that of the Turanian unity — which was also assailed by modern scholars and very much discredited.

One may ask, was the clarification of truth about Eurasian ethnogenesis efficiently served by all these destructions? Do we see more clearly or are we more confused than educated people were at the time of Herodotus?

One may also state most respectfully, that all classifications, those of languages and peoples too, are more or less arbitrary human activities, for practical purposes. They are like filing a number of different papers into a given number of drawers. Some drawers may be filled with papers of very similar nature; in other drawers the coherence may be less. However, it is far easier to deal with the papers if they are filed somewhere.

Let us leave the question open: was the successive demolition of Scythian, Ural-Altaic, Turanian unities pure scholarly necessity — or were there some motives of a political and ethnocentric nature behind the scholarly facade? Maybe unconscious surges of instinctive nationalism — the desire of proving our own group stronger, more powerful, more important, more destined to dominate, than other groups? Who can be certain?

We like to believe, that it is not hidden vanities, but the interest of clarity and the quest of truth that are our motives, when, for practical purposes we seek to rectify distorted images and to reestablish the idea of Scythian ethnic unity.

as the classic authors, who were contemporaries, saw it. They were no fools.

It is true, we will use the name Scythian for a group that existed long before the name of Scythia was ever uttered, but the Indo-Europeans, also existed, long before Europe or India were named.

There was a Scythia and there were Scythians. There were Scythian customs, cultures, languages, which the Greeks and Romans saw as different from theirs. The tradition of Scythian ancestry is old among Hungarians and it should not be neglected as empty myth.

The way of dealing with our problem is to reconsider patiently all possible sources of early Hungarian history that may contain data pointing to "Scythia."

Such sources are the chronicles written by mediaeval Hungarian clerics, chronicles by clerics of neighboring countries, German and Russian, writings of the Byzantine emperors and their subjects, and, last but not least, descriptions by early Arabic and Persian travellers.

All statements of the written sources should be checked by the auxiliary sciences of history: archaeology, anthropology, ethnography, bio-geography. All of these are important. However, the key witness of ethnogenesis, the specific kind of historical research, which deals with the origins of the nations, remains the language.

We have stated, that there is very little linguistic material from classic Scythia. But if we accept the testimony of Ziwiye and the theory, that Scythian culture came mainly from Sumerian sources, we may suppose, that Scythian languages were derivates of Sumerian. Luckily, the clay tablets of Sumer left us plenty of linguistic material.

If the Scythians were ancestors of the Hungarians, as the tradition states, and if the Scythians derived from the Sumerians, then the Sumerian language and Hungarian must be related. Is this so?

Unless a change of language can be legitimately supposed, the testimony of the language is decisive about the origins of a group. Let us call our key witness first.

THE HUNGARIAN LANGUAGE

Mezzofanti was a Roman cardinal, famous for having mastered several hundred languages; more than any other mortal. He was once asked to decide which was the best language. He admitted smiling, that he was partial to his native Italian, which he considered the most beautiful. But he added pensively, that among vehicles of human thought and emotion, a little known language, Hungarian, was the most efficient.

Hungarian is a highly evolved, agglutinative language. Morphemes of known general meaning are glued together in speech, to convey special meanings. Pliable, resilient, rich and playful, this old language shows no trace of arteriosclerosis. No pedant would dare to confine a Hungarian writer or poet to the use of the 200,000 odd words listed in dictionaries. Everybody is free to create new words, if needed, provided that they appear in the spirit of the language and are of obvious meaning. Almost every English word can be easily, clearly translated into good Hungarian.

A system of numerous prefixes makes it possible for the competent user of Hungarian to indicate by one word such nuances, which can be expressed in other languages only by lengthy circumlocution.

Hungarian is exceptionally rich in vowels and well provided with consonants. The sounds are clear and articulate. Well-spoken Hungarian is colorful and musical. It is one of the few living languages into which it is possible to translate exactly the quantitative rhythm of classic Greek and Latin poetry.

The accent, which is always on the first syllable of the word, separates distinctly the parts of speech. This is a special boon in the mechanized speech of the mass media.

Speakers of Hungarian, who are able to compare it to several other languages, will appreciate the remark of Mezzofanti. Hungarian is a great tool, not only for the orator and poet, but for the modern scholar too; a language capable of unlimited development.

Hungarian is a conservative idiom. Changes take place slowly. Early Hungarian texts, written around the XIII. and XIV. centuries are still quite understandable to the educated Hungarian ear.

Two centuries of thorough research have placed this language into the Finno-Ugrian family. Other, better known members of this family are Finns and Estonians. Besides Lapp and Samoyed, several languages spoken by small groups around the Ural Mountains belong to this family. The next relatives of Hungarian are Vogul and Ostiak. The degree of relationship between these and Hungarian may correspond to the nearness of English to Albanian. There is no mutual intelligibility but correspondences of the basic vocabularies may be established.

These correspondences were used to construct an allegedly more realistic early history of the Hungarian ancestors, instead of the "Scythian myth". Based almost exclusively on linguistic speculations, the theory was created that there was an ancestral homeland on the European side of the Middle-Ural. We are told, that there all Finno-Ugrian ancestors lived together, in a very primitive hunting, fishing and gathering economy. Then, for an unknown reason they spread; the Hungarian branch came to Hungary.

The obvious flaw in the story was, that while no other Finno-Ugrians rode, the Hungarians came to Hungary on horseback. They had clothes of silk-brocade and furs, weapons inlaid with gold and silver work. History witnesses their superior military and organisational know-how. How did the primitive gatherers acquire all this?

The original story was soon amended thus: somewhere along the way, a nomad troop of Turkish horsemen met the simple Uralians. They intermarried and the Turkish fathers taught the offspring to ride; also the vocabulary of agriculture and animal husbandry, as witnessed by a quantity of "Turkish loanwords" in Hungarian. But the basic language of the offspring remained the Finno-Ugrian of their mothers.

If it is possible to assume two parent groups for a nation, we may ask: would it be impossible to find the traces of a third, and perhaps far more important parent-group to the Hungarian language? Nations, like individuals, may have many, different ancestors.

Some scholars of the nineteenth century thought that this

would be possible. When the oldest writings of he world, written on clay tablets, began to emerge from the ruins of the Sumerian cities in Mesopotamia, the first written language of humanity was recognized by some French and English scholars as related to Hungarian.

THE SUMERIAN LANGUAGE

Modern man rediscovered slowly the records of ancient civilizations. After the dark mediaeval times, the age of the Renaissance excavated the buried treasures of Rome and Greece. The wonders of Egypt came to light in the Napoleonic era. Some decades later the mounds of Mesopotamia began to yield the clay tablets and the inscribed stones of the Assyrians. The genial German schoolteacher, Grotfend, began to decipher the cuneiform script. The science of Assyriology was born. One of the early decipherers, the keen orientalist E. Hincks, perceived soon, that this earliest writing system of humanity was not invented to write Semitic Assyrian. There must be an earlier and different language, that of the inventors of writing. Soon documents of this earlier language came to light. H.C. Rawlinson, a great British cuneiformist, called the language in 1853, "Scythian."

J. Oppert wrote in 1855, that the recently discovered syllabic language of the inventors of writing must belong to the great Uralic (Scythian or Turanian) family. In 1859 he stated that the language in question was related to Hungarian and Turkish. To these he added Finnish in 1869. Oppert suggested that the nameless language should be called Sumerian.

Another French orientalist, François Lenormant proposed the name Accadian instead of Sumerian. Later, he and other French scholars used Chaldean for quite a time to designate what is today called, by general consensus, Sumerian.

Lenormant developed the theory of Oppert and showed, on lexical and many grammatical examples, that the language in question is agglutinative and related to the Ural-Altaic languages, especially to Hungarian. In his book "Chaldean Magic," published in 1874, he showed the correspondences between old Babylonian magic and the magic of the Turanian peoples.

It is with deep respect that today's scholar must pay homage to the memory of Lenormant, who saw the truth at an early

stage and fought for it without hesitation, until the end of his short and valiant life.

The basic thesis of the pioneers, about a Scythian language in Mesopotamia, was vehemently assailed by the orientalist Joseph Halévy. With the authority of his professorship in Paris and with the passion of this Balkan origin, Halévy asserted, that no one had ever lived in ancient Mesopotamia but the Semites. Sumerians had never lived — he said. The so-called Sumerian language was only a secret, artificial language of the Semitic priests.

Halévy was an excellent debater; his thesis appealed to many. From the vast fortress of his scholarly erudition, he cast doubt on the competence of his adversaries, mocked and ridiculed them. So impressive was his performance, that German scholarship capitulated, and F. Delitzsch, who had already taught Sumerian, suspended his lectures. Old Oppert, hurt and offended, appealed his cause to posterity. The orientalist Ignace Goldzieher, commissioned by the Hungarian Academy of Sciences to report on the Sumerian controversy, reported that Halévy's victory was overwhelming: Sumerians have never lived. Lenormant, exhausted, died at 45. Halévy survived everybody, living until 90.

Time and true scholarship have proved Halévy totally wrong. But for half a century he succeeded in confusing the issue.

The excavations of the French at Telloh and the Anglo-American excavations at Ur have established, beyond doubt, the facts that Sumerian was once a living language, that there was a Sumerian people and a Sumerian culture in ancient Mesopotamia. This vindicated the main thesis of the pioneers. However, their second theory about the Scythian-Hungarian affiliation of Sumerian, went by default.

Halévy had hammered successfully at the idea of a Turanian unity. Between his false triumphs and Sir Leonard Woolley's decisive finding of the Royal Graves of Ur, a series of attempts was made to link Sumerian with almost every language-group of the world, modern and ancient. The monosyllabic nature of Sumerian makes such games possible. Scholars got tired and disgusted. A silent agreement was made: the Sumerians are nobody's ancestors; it is bad form to claim them.

A body which joined wholeheartedly in this agreement, was the Hungarian Academy of Sciences. The research of Sumerian

paternity was strictly taboo, since the time of Goldzieher's report. The concepts of "Scythian" and "Turanian" elicited sarcasm. An independent scholar, not a member of the guild, John Galgóczy did important research in the correspondences of Hungarian and Sumerian. The Academy accepted for publication, then never published his works. It seems that the manuscripts are lost.

The last Hungarian to publish similar studies was the Rev. Zsigmond Varga, professor of ancient Oriental languages, at the University of Debrecen. When he presented his thesis on the relationship of Sumerian and the Ural-Altaic languages to the Academy, he was awarded a prize for his scholarly work. Yet, at the same time, the Academy stated officially (in 1920) that Varga did not succeed in proving his thesis. The similarity of grammatical constructions — said the Academy, is not proof enough, unless supported by a sufficient quantity of lexical material, which should also be related. This Varga failed to produce — even in his book published in 1942 he mentions only 108 words.

In the following decades the whole concept of Ural-Altaic unity was to go the way of the Scythian and the Turanian. The scholars, who tried to connect Sumerian with Turkish were rejected.

With the progress of archaeology, more and more clay tablets appear in the museums of the world. Scholars work at copying and reading them; they enrich knowledge about grammar, lexical material and cultural history. But the taboo about relationships is still valid, it remains a stumbling block.

SUMERIAN AND HUNGARIAN

Every Hungarian, educated in the old school-system of Hungary must shake off, almost forcibly, the fetters of the taboo that forbade, with weird menaces, the research of Hungarian origins in the Near East. The other taboo, forbidding the search for Sumerian affiliations, must be broken also, if we want to see clearly.

Not Hungarians, but Western scholars were the first to perceive the relationship of Sumerian and Hungarian. These scholars repeatedly invited the Hungarians to participate in research. For special reasons, there was no sufficient response.

The catastrophe of World War I, a war fought on Hungarian soil and resulting in terrific losses of blood and land, was detrimental to research. So were the years of the Second World War and especially the following years. It was generally accepted, that all efforts to link Hungarian with Oriental languages were completely unsuccessful and deservedly rejected. There was no energy in people to follow up new ideas and lead a revolt. There was no interest in trying again.

It was not perceived, that behind the "No Trespassing" signs, time and the research work of distant scholars has opened a new path.

Oppert and Lenormant had operated once with only 300 Sumerian words, known at their time. Today we have in Deimel's Glossary more than 4000 Sumerian wordroots (morphemes), more or less well understood. This material is increasing.

A good look at Deimel's and other scholars more recent Sumerian material reveals a striking quantity of correspondences between Hungarian and Sumerian words. Even if we presume that half of these are fortuitous, the other half is sufficient to establish relationship. Thus, the paucity of comparable lexical material, which has bedeviled the early scholars, is automatically eliminated. Here is new evidence. On basis of this evidence, we must ask for a new reconsideration of the old tradition about the Scythian origin of the Hungarian nation.

Let us remember, that in spite of their insufficient material, the pioneering of Oppert and Lenormant has already established the relatedness of grammatical constructions in Sumerian and Hungarian. Their findings were elaborated by Varga. The main points are:

1. The body of Sumerian phonemes seems to correspond to the body of Hungarian phonemes.
2. There is in both languages an almost universal thematic harmony of the vowels, to which there are but few exceptions.
3. Both languages eliminate the accumulations of consonants.
4. Both languages are agglutinative.
5. The absence of grammatical distinction between masculine and feminine is a common characteristic.
6. There is a similarity of pronouns.
7. Clear correspondences are obvious in the declension of nouns.
8. Less obvious, but important similarities are found in the use of verbs, enumerated by Zsigmond Varga.

There are other correspondences in the phonetics and grammar of the two languages, which will be demonstrated some day, in duly documented form, when time and circumstances permit.

Here it will be more important to have a few samples of the correspondences between Sumerian words and Hungarian words.

Some Sumerian words, known from the cuneiform texts of the clay tablets, sound exactly or almost exactly like Hungarian words for the same, or related concepts.

Such are:

SUMERIAN	HUNGARIAN
UR guard, protect, warrior, man, husband, strong, powerful	UR gentleman, lord, husband
ISTEN 'one, the only one	ISTEN God
NAP sun god	NAP sun
HUD to shine	HÓD (prov.) moon
ZALAG bright	CSILLAG star
AMA or EME mother	ANYA mother
ADDA father	ATYA father

SUMERIAN

NIN lady, priestess, sister
 USSA younger brother
 ES eats
 SIL cuts
 HUN reposes

HUNGARIAN

NÉN aunt, older sister
 ÖCCS younger brother
 ESZ eats
 SZEL cuts
 HUNY sleeps

The exceptional conservatism of the Scythian nations may explain the exceptional number of Sumerian words which have survived in Hungarian, practically unchanged for millennia. Yet, we must realize that in the course of this very long time, which is longer than the time span separating Latin from its daughter-languages, or old Anglo-Saxon from modern English — the bulk of the language underwent greater changes. If a Sumerian from the third millennium B.C. came to visit us, few Hungarians could attempt to converse with him. The words have changed; sometimes every sound of the word is different. Yet it is possible to trace the correspondence, because certain patterns of phonetic changes emerge. These changes are in a way similar to those known from the Indo-European languages. There, Latin *P* changes into English *F*: *pater* into *father*. The basic difference, is that in the Indo-European languages the change is general and total. One phonetic pattern is shed altogether and another one is adopted, with the regularity of the beech-tree shedding all its leaves in the fall and growing a new foliage the next year.

The biology of the evergreen palm-tree differs from that of the beech tree. The palm does not shed its old leaves when she grows new ones. Old and new coexist — but they are put to different uses in Hungarian.

We must not forget, that, while Sumerian was the language of humanity's first high civilization, it was still an archaic language of a few thousand words. To be an adequate language of the space-age, Hungarian had to evolve an immensely richer vocabulary. This happened by using the phonetically older wordform to express some slightly different idea from the one expressed in the new form. Large families of Hungarian words can be traced back to a single, simple, monosyllabic Sumerian ancestor. For example:

GAM in Sumerian means the basic idea of bending, something bent. Almost unchanged correspondence of this word

in Hungarian GAMÓ, a somewhat archaic and provincial word for a hooklike wooden tool, used to gather ears of wheat. The same word is used in another, provincial dialect for crutch. GAMÓS in the archaic Ormányság dialect of Hungarian, means the crooked staff of the shepherd. In Transsylvania GÁMOR means a fence. GÁNDZ is also archaic for harpoon. GÁNCS means a knot in lumber, it also means an impediment; the extending of a foot to make an adversary trip, thwarting, finding fault. GANCZOL is another provincial word for the verb "to curl".

Up to now the basic G of the Sumerian word remained unchanged. But we will find other words in Hungarian obviously belonging to the same family of ideas, beginning with the sound K:

KAMÓ hook; KAMPO crook; KAJMÓ bent tool; KAMPOS hooky, curved, crooked, bent; KANYAR curve, bend (of river); KANYARGÓ winding, sinuous, tortuous; KANYARIT scrawls; KANYAROG winds, curves; KAJLA crumpled; KAJMÓS crooked; KAJSZA curling, bent.

According to Grimm's laws of phoenetic change, G changes to K and K changes in time to H. We may look for and indeed we may find in Hungarian a family of words, beginning with the phoneme HA and expressing different nuances of the idea bend: HAJLIK bends, bows; HAJLIT causes to bend; HAJLÁS inclination; HAJLAM propensity; HAJLÉKONY flexible; HAJLOTT bent, old; HOMLOK brow; HÓN axilla; HOMORU concave; HOMPOS rugged, uneven (ground).

This is still not the end. On the last rung of the phonetic evolution we may find the sibilant CS, in words like CSOMÓ, knot.

Without having totally exhausted this family of words, let us look at another one. Let us select the ancestor of a phonetic family, the Sumerian verb SAB, cut, hit, throw. The sound written with a simple S in English, as in transliterated Sumerian, is identical with the sound expressed in Hungarian writing with the double letters SZ. Sumerian SAB not only corresponds to Hungarian SZAB, cuts, but is, in every sound identical with it. The basic word has a host of derivatives in Hungarian, like SZABÁS shape, pattern, form; SZABÓ tailor; SZABLYA sword; SZABÁLYOS exact. All these are common and often used words in Hungarian. But the sibilant sound S

of the Sumerian does not always remain unchanged in Hungarian. It has a strong tendency to evolve into another sibilant, written as CS and pronounced like the CH in the English word *China*. Now, peacefully coexisting with the derivates beginning with the original S sound, we find a number of others, beginning with CS.

From the Sumerian SAB 'cuts, hits, throws', comes Hungarian CSAP, 'throws, flings, hurls, casts, strikes, hits'. It seems that the derivatives beginning with S undertook to carry primarily the meaning "cuts," while those beginning with CS express rather the concept of hitting, throwing, but not exclusively. CSAPO, fuller; CSAPÁS, blow, misfortune; CSAP, cut, branch; CSAPA trail (of game); CSAPAT, team, troop; CSAPZOTT, drenched; CSAPDA, trap; are a few of the many derivatives of this family; pages of Hungarian dictionaries are teeming with them. Meanings may be distant, but it is usually easy to see the way in which the new words branched off from the basic meaning.

In my book "Sumerian Affiliations," I described the patterns of phonetic changes from Sumerian to Hungarian. Since writing that book I have accumulated new data I hope to be able to publish in the future. However the details would be tedious for most readers of this sketch.

So, just in order to demonstrate that there is no scarcity in comparable lexical material, I will present two more word lists. The first one illustrates the change D=T, from Sumerian to Hungarian.

SUMERIAN	HUNGARIAN
DAL vessel	TAL dish
DAM spouse	TÁM help, prop
DAR splits open	TÁR opens
DAR splits, explodes	TÁR (archaic) ulcer
DAG add, increase	TÁG wide
DAB double, increase	TÁP food
DADARA dress	TAKAROS well dressed
DAN to be bright, free, enlightened	TAN teaching
	TANIT teaches
	TANITÓ teacher
	TANÁCS advice, counsel, counsil
	TANU witness

SUMERIAN

HUNGARIAN

DAB to catch, hold

TANULÓ student
 TANUL learns
 TANULT learned
 TANULMÁNY essay, study
 TANULATLAN uneducated
 TAPINT touches
 TAPÁD sticks
 TAPASZ plaster, putty
 TAPASZT sticks, fastens
 TAPASZTAL experiences
 TAPOGAT feels, fingers
 TAPINTAT touch, tact
 TAPOD tramples (on)
 TAPOGATÓ tentacle, feeler
 TAPOS tread on
 TAPOSÓ treader, trampler
 TAPS applause
 TAPODAT step
 TAPPANCS animal foot, paw
 TAPLÓ tinder (catches the spark)
 TAPPOGTAT rides a horse
 TÁPASZKODIK gets on his feet
 TÉP tears, plucks, picks
 TEPIKE small foot (of young duck)
 TEPER tramples
 TEPERTŐ scraps, pressed-out lard
 TIPEG steps lightly
 TIPEGÉS pattering
 TIPAR (arch) tears out
 TIPOR tramples
 TIPPANÓS clammy (mud, bread,
 or hand)
 TOP foot (of goose)
 TOPA clubfooted
 TOPÁN shoe
 TOPPANT stamps the feet
 TOPOG goes to and fro
 TOPORZÉKOL stamps, rages
 TOPPAN arrives unexpectedly

SUMERIAN

De-(izi) fire
 DIM binds, shuts
 DIMGUL stake, pole
 DINGIR divine
 DINGIR divine
 DUDU cranium
 DES numeral unit
 DIR sick, disturbed
 DIMMENA mound of earth
 DUG vessel
 DUN species of ox
 DIKUD sentence
 DU opens, penetrates, wedge
 DIL perfect, full
 DURUN to dwell, dwelling
 DUR bond, connection
 DAR food offering for the dead
 DUK container, vessel
 DAL to fly
 DU hole
 DAL remove
 DUGGAN leather bag
 DAL be far away
 DUL yoke
 DUN digs the earth like a pig
 DURDUR inhabit, bond

HUNGARIAN

TÜZ fire
 TÖM stuffs, fills, encloses
 TENGELY axis
 TÜNDÉR fairy
 TENGER sea
 TETŐ top, roof
 TIZ ten
 TÖRÉS epilepsy
 TÖMÉN (prov.) clay chair, to milk
 sheep on
 TÖK gourd
 TEKNÖ trough
 TINÖ young ox
 TEHÁT consequently
 TÜ needle
 TELI full
 TORONY tower
 TOROK throat
 TORNÁC porch
 TOR wake, feast in honor of a
 dead person
 TOK case, sheath
 TOLL feather
 TÖ lake
 TOL pushes
 TOKÁNY dried meat, military
 ration, carried in leather bags.
 TÜL over, across
 TULOK young ox
 TÜR digs, said of the pig
 TÁTRA the northern frontier
 mountains of historical Hun-
 gary (Their old name was
 TURTUR.)

To illustrate the need for searching soon for these correspondences of Sumerian words with rare words of the archaic Hungarian which hide in provincial pockets, may I quote a last correspondence in this series of words. When I have read in Gadd's "Sumerian Reading Book" the word DIM³—MA "esp. in

the sense of skilful work; said of a spinning woman," I remembered a rare Hungarian word I have met only once in my life: TÉMŐ. But I remember my source exactly. It was in the winter of 1942, at the small Transylvanian village of Nyárad-Szent-László that Mrs. Anna Ugron spoke about finding for a project of conserving folk-art, some good TÉMÓS women. She explained to me that the expression meant skill and productiveness in spinning and weaving. She herself was an expert weaver — the word was part of her Sumerian heritage — a treasury which humanity may lose soon if we do not attend to its preservation.

The following word-list illustrates the phonetic change from Sumerian S to the sound written in Hungarian with CS.

SUMERIAN

SAKU high
SABU road, way
SUB to throw
SAP army
SUKRA a tool
SAB to cut down
SA net

SU-UB bend
SILIG hand
SUM broken
SABIKU hat

SAAR luxuriant growth
SURIM stall
SEIB brick
SIKA pot, dish
SA-GAZ killer, robber
SERRA (—ag) to light up
SAL to shine
SULU to bring up
SEN clean, shiny
SIB to touch
SI-IP lace
SEPU leg
SID to calm down

HUNGARIAN

CSÁKÓ high hat
CSAPÁS track, trail
CSAP throws, hits, cuts
CSAPAT group, troupe
CSÁKLYA hook, pick-axe
CSAP cut branch of tree
CSÁTÉ water plant used for
weaving
CSAVAR twists
CSELEKSZIK does, acts
CSEMPE broken
CSEPESZ headwear of the
married woman
CSERE forest
CSERÉNY hurdle, pen
CSERÉP ceramic, pottery
CSÉSZE saucer
CSIKASZ hungry wolf
CSILLAG star
CSILLOG shines, sparkles
CSILLE miner's truck, lorry
CSIN neatness
CSIP pinches
CSIPKE lace
CSIPŐ hip
CSEND silence

SUMERIAN

SAB pot, vessel
 SUHUR bouquet
 SEDU flood
 SUG interest to be paid
 SAKAN ass
 SUSI summit, angle

 SUB to let fall into ruin
 SUHUR hair
 SA-GA to close in
 SU-GA fisher
 SUN old
 SUBA clean, clear
 SUM onion, bulb

 SEMBIRIDA a spice plant

 SUN to break, separate, ruin
 SAR totality, mass
 SUR flow, drip
 SUDULU to cover

 SE barley, corn
 SUBUR earth
 SABURA vessel
 SUR to crawl
 SUTUG kind of reed
 SUU a sickness of the joints
 SAG low
 SILIG hand
 SURU stable, barn

HUNGARIAN

CSOBOLYÓ vessel
 CSOKOR bouquet
 CSÖDÜL flocks, comes in mass
 CSÖK fine to be paid
 CSÖKÖNYÖS stubborn
 CSÚCS summit, peak, top,
 pointed end
 CSÚF ugly, deformed
 CSUHÉ husk, hair of corn
 CSUK closes
 CSUKA pike (a fish that eats fish)
 CSÚNYA ugly
 CSUPA clean, clear
 CSOMÓ knot, gnarl
 CSOMA bubonic plague
 CSOMBORD spice
 (Satureia Hortensis L)
 CSONKA crippled
 CSORDA herd
 CSUROG flows, drips
 CSÓTÁR shabrack, covering for
 horses
 CSÓ ear (of corn)
 CSÖBÖR earthware vessel
 CSUPOR vessel
 CSÚSZ crawls
 CSUTAK stump of cut reed
 CSÚZ rheumatism
 CSÜGG hangs
 CSÜLÖK pig's foot
 CSÜR barn, shed

It should be emphasized that the two word lists are mere samples. A whole row of phonetic changes in fixed patterns may be illustrated with similar lists. The vast majority of the Hungarian vocabulary goes back to Sumerian roots; the question of the alleged Turkish and Slavic loanwords has to be reconsidered. The Turks inherited their words from the same source as the Hungarians — the Slavs borrowed these words from the great Scythian cultures.

If Hungarian and Sumerian are related, the question has to be raised: did the ethnic body which is the Hungarian nation, ever change its language? Such changes happened in history; the possibility cannot be excluded. Could the Hungarians, at some point of their history, perhaps for religious reasons, have adopted the language of the Zoroastrian Magoi?

There is no valid evidence of such a change.

A recently proposed theory supposes another change. The author of the theory believes, that the Hungarian conquerors of the ninth century spoke a Turkish tongue, which they abandoned in favor of the common Scythian idiom of the autochthonous Danubian population. Of this latter evolved, according to his theory, modern Hungarian.

We may accept the hypothesis, that scattered groups within the Carpathian semicircle spoke Scythian dialects before the coming of the Magyars. Yet it is difficult to believe, that the dialects of those groups were all the basis of modern Hungarian.

The written sources are explicit, that three of the stems, Kabars, who joined the Hungarians, spoke a Khazar-Turk language. But they were not the majority nor the ranking stems of Árpád's people.

All evidence points to it, that the bulk of the conquering people and especially the stem of the leader, the Megyer stem, brought along a language that was a tool fit for government, organization, lawmaking and constitution — a language evolved and polished through millennia.

There is every reason to believe, that this was the hieratic language of the ancient Magoi, preserved by a group of priests, treasured in all adversity, as sacred tradition. This language of the Megyer stem probably had the status and potential to prevail upon all dialects of other stems and upon local autochthonous dialects.

It is in this language of the Magyars that we should look for the ancestry of modern Hungarian. Such transmission would explain the mysterious relationship of the Sumerian and the Hungarian languages.

THE LANGUAGE ONLY?

Is the relationship of the Hungarian and Sumerian languages our only witness to a relationship of the two ethnic groups? Certainly not.

There is a resemblance of physical types. Every Hungarian who enters a museum exhibiting some good Sumerian heads, will experience a queer pang — something quite different from the relaxed admiration of the Greek masterpieces.

In my book "Sumerian Affiliations" I have attempted to categorize the physical traits which are similar in Sumerians and Hungarians.

What may cause difficulties is, that Sumerians, Scythians and Hungarians alike were exogamists. The genetic melting pot was a great Sumerian invention; probably the cause of their high civilization.

So, if we collect a series of Sumerian types, we will find great variety. Skeletal remains are scarce and poorly preserved, so we do better if we use the rich and often well preserved statuary. But there are difficulties in this case too, especially when we deal with statues carved of stone.

Sumerians had no stone in the alluvial plains of Mesopotamia; stone had to be imported. The available stone blocks were usually too small to allow the carving of life-size statues. So the custom developed of giving the statues larger, sometimes life-size heads, but minuscule bodies. These should not mislead us into believing that the Sumerians were dwarfs. In glyptics, on the stone seals, the figures are engraved in normal proportions.

We will find short, thickset Sumerian types, resembling short, thickset Hungarians. We will find tall slender Sumerians, who recall the tall types of Hungary. When the Sumerian statue has eyes of brown seashell, we will be reminded of the "nut-brown eye" most frequent in Hungary, but when that alabaster statue looks at us through blue lapis-lazuli eyes, we will remember one of those Hungarian friends, who has blue or gray eyes, a minority of 40% in Hungary.

The striking thing is that Sumerian portrait-art, highly individualistic, always reminds one of Hungarian individuals. It is worthwhile to pair the ancient portraits with modern photographs. They are convincing.

Concerning the characteristics of physical anthropology: the Sumerians are a mixed population. So are the Hungarians. The two mixtures bear resemblance to each other.

Later Scythian art, a great decorative art, has never reached the heights of Sumerian portraiture. Nevertheless, the representations of Scythians, especially the Parthians, will evoke in Hungarians, the feelings of relationship.

What about clothing?

The basic clothing of the Sumerians was a linen loin-cloth, called GADA or KITU. From this evolved the basic garment of the Hungarian peasant, with the name almost unchanged: GATYA. The basic female garment, the apron is called in Hungarian KÖTÖ, or KÖTÉNY. The later form shows Accadian influence; there the loincloth was called KITINTU.

The Hungarian word IMEG (prov.) 'shirt', probably comes from Sumerian IN—ag 'made of linen'. In contrast, the woolen coat of the old-fashioned Hungarian farmer, the SZÜR is certainly related to the Sumerian verb SUR 'to spin wool'. The common, unpretentious shaggy coat of the poor menfolk in Hungary was called GUBA, corresponding to Sumerian GUBBU 'clothing', while the expensive, embroidered coat, made usually of white lambskin was the SUBA. In Sumerian SUBA means: 'bright, clean'.

The Hungarian word CIPÖ 'shoe' is considered by Hungarian linguists to be of unexplained etymology. If we will condescend to consider Sumerian IB 'leather shoestrap' and Accadian SIBBU, 'leather belt', we may find the ancestry of the orphan word.

CSÁKÓ 'high hat' seems to come from Sumerian SAGSU 'helmet, hat'. The name of the traditional diadem of the Hungarian ladies, the PÁRTA, seems to derive from Sumerian BAR—du 'headband'. The wreath on the head of the bride or on the grave of the dead is called KOSZORU in Hungarian. Correspondences of the word are Sumerian KASER 'wrought' and Accadian KASARU 'to bind, put together'.

Regarding the patterns of the traditional folk-wear of the Hungarians, we have the testimony of a reliable German

scholar, M. Tilke. He describes Hungarian clothing in minute detail. Then, as he says in his book on Central European clothing, he set out to trace the origins of these peculiar patterns and he searched through all of Central Asia. Naturally, he started with the old prejudice, that Hungarians were nomads from Central Asia. Much to his disappointment, he did not find anything similar that far East, except on some coins of Indo-Scythian kings. But lo and behold! Quite unexpectedly, he found the analogies of the Hungarian patterns, in striking detail, among peoples of the Caucasus. This he reports faithfully, adding, to explain the unbelievable fact, that Hungarians may have picked up these patterns somehow, during their wanderings . . .

Of course, the real explanation is, that, unless in the Old Stone Age, ancestors of Hungarians have never been in Central Asia. But they lived long in and around the Caucasian Mountains. They, and their Scythian relatives brought Westwards the tailored and buttoned clothes, the boot and also the felt hat, — the clothes of the horsemen, into a world of uncut togas.

We might go on for a long time. Data on clothing alone could fill a book much thicker than the present publication. Another one might be written, about the cooking utensils, materials and general vocabulary of the kitchen. These would be interesting, because this vocabulary, used mainly by the ultraconservative housewives, shows relatively little change since Sumerian times.

There are the vocabularies of horse-breeding, sheepherding, gardening and agriculture. Quite impressive are the vocabularies of the arts and crafts, architecture, medicine, law, government, moral concepts and religion. These speak about more than a mere relationship of languages. They speak about related, if not identical mentality.

Of the whole world of technology, let us select and consider only one typical tool, the “toothed adze” of the Sumerians, which is a sophisticated variation of the axe. It is glorified in one of the Sumerian poems as the special gift of the god Enlil to his people. It is called a tool for building strong cities; it is also a weapon to subdue the malefactors.

The adze is depicted in the hand of the chariot-driver on the famous Standard of Ur and on other monuments. Adzes of gold and silver were found in Sumer, adzes of bronze in Luristan.

Such adzes of the bronze-age were found in Hungary — and only in Hungary, outside of Western Asia. Hungarians, especially the isolated shepherd-folk, used it until the late nineteenth century as the traditional and most efficient Hungarian weapon. Even its name FOKOS, 'the toothed one' recalls its early Mesopotamian ancestor.

The serious student of the problem may note many such analogies in technology or physical anthropology; he will find more striking analogies in more important fields.

There is the rich fairyland of the Hungarian mythology, ignored by the Western scholars, rejected by the Western publishers. The very name of the fairy in Hungarian is a give-away: TÜNDÉR, obviously derived from Sumerian DINGIR, 'divine being'.

Every personage of the Hungarian fairy-tales has a recognizable ancestor in the Sumerian Pantheon. These divinities had their symbols, the eight-pointed star of Anu, the sky god or goddess, is one of the ever recurring motifs of Hungarian folk-art. The omega-like symbol of the goddess of healing and childbirth, BABA, who was originally a cow goddess, can be followed, evolving for seven thousand years. When the symbols of the old religion had to hide into innocent-looking floral decorations, the symbol of the great mother-goddess was christened "the tulip". It is a central motif of Hungarian decorative art, even today. Quite often this Hungarian tulip grows out of a heart-shape. That may be all what remains of the face of god Enki, the Great Stag.

In traditional Hungarian compositions, the tulip of the center is often flanked by two eyes, called peacock's eyes. Somebody seems to look at us, through those eyes. If we knew the answer, we might be able to solve the riddle of the thousands of eye-idols excavated by Sir Mallowan at Brak, in Subaraean land.

The ubiquitous snake of the Transylvanian gates is probably a late memorial to the Sumerian "Great Serpent of the Sky" the Milky way, the divine shepherd SABA (Tammuz).

This list is far from being complete.

A study of Sumerian legal thought, compared to Hungarian laws, reveals the same basic quest for order in human relations; the same intelligent, tolerant, humanistic attitude.

Behind the lack of grammatical gender in Sumerian, like in

Hungarian, is the basic conviction, that the important thing in a woman is, that she is a human being. On this fact is the emphasis, not on sexual difference. The third person singular in Hungarian is Ő and that means both 'he' and 'she'.

We don't want to imply that sex was not important to Sumerians or Hungarians. It was a part of life to be acknowledged frankly, enjoyed intensely and organised with tact and tenderness. The Hungarian wife calls her husband URAM, a derivative of that versatile Sumerian word UR, 'guardian, protector, man, husband, soldier, servant, lord'. One word for a man, who is everything. — The wife's or woman's appellation in Hungarian is ASSZONY, from Sumerian GASAN meaning, 'mistress, queen'. The basic idea of common humanity was complemented by mutual respect. The idea of the woman on a pedestal is Sumerian too, expressed in the pictograph sign for 'goddess'. These ideas recurred in Hungary.

The Sumerian attitude towards life is respectful, positive and constructive. The Sumerian teaching to posterity is, that life makes sense and should be altogether intelligently enjoyed. The Sumerian names of animals are observant endearments — recalling the fondness of the Hungarian pastoralist for his animals. The Sumerian pictograph sign for the word 'joy' is a potted plant. — One thinks of the pot of geranium, which was always present, even in the window of the poorest peasant woman in Hungary.

The Sumerian loved life, but was not afraid of death. (A lot of mistaken speculations on this theme notwithstanding.) Recently discovered texts show, that Sumerians expected judgement and justice after death, not in some dark hole, but in a land which the all-knowing Sun lights every day. There was also a mysterious faith in a possible resurrection. A. Moortgat wrote about this, beautifully.

If one is well acquainted with the basic character of the Hungarians, one knows that the same characteristics are there: goodwill, tolerance, courage and humanity.

These are valuable qualities, from the point of view of human evolution; life on earth would be brighter, if they could become general.

However, these same qualities are very dangerous to those who displayed them too early, in advance of general evolution.

The gifted Sumerians were squeezed out of their homeland,

killed or scattered by those who coveted their wealth. They disappeared.

On the Scythian bronzes the forces of darkness overwhelm the noble stag of light, who is then torn up by bloody little beasts. Not much remains of the once powerful and gifted Scythians.

Now the Hungarians are on the road of extinction.

Should we in the West wash our hands with Pilate and say with Darwin, that those who are fit will survive?

Darwin forgot, that the maize, our most useful grain would perish within very few years, if no farmer cared for it. Our cultivated roses disappear from a neglected garden — the burdocks take over.

Will the Hungarians follow the Sumerians?

Or is there a mysterious law in the Universe, which keeps farmers caring for the maize and gardeners caring for the roses?

The Sumerians were optimists — they believed in resurrection. So do the Hungarians.

To all these resemblances we must find an explanation from history. We will try this, going back to the earliest beginnings.

WHAT HAPPENED IN HISTORY?

The routes of the Old-stone-age Northmen in Eurasia are not yet traced. But it seems that around the eighth and seventh millennium B.C. some gifted branches of this group settled in the Fertile Crescent and established the earliest Neolith cultures, the first agricultural villages. These were in the Kurdish hills, in Anatolia, in Palestine. Great and devoted archaeologists like R. Braidwood, J. Mellaart, K. M. Kenyon are working on excavating them and tell us about the exciting times when humans first planted grain and began to settle. There is good reason to believe, that the same human element wandered South too, where, united with gifted Southmen, they created Egyptian civilization in the valley of the Nile.

The villagers of the Northeast sent young groups of colonizers down the rivers Tigris and Euphrates, to bring to southern Mesopotamia the early culture of the El Ubaid period, somewhat different from the later Sumerian high culture, though probably ancestral to it.

Sumerian civilization was urbane and sophisticated; the result of intermarriages between different ethnic groups and cultural exchange. In time, these refined, literate, urbanites of the lowlands came to regard the mountaineers as a different people. There are references in cuneiform writings to the SA or SU people, the mountaineers — country people.

Thanks to the amount of writings they left to posterity on their clay tablets, we can reconstruct much of the Sumerian life, which was the rich, colorful, creative life of a tremendously gifted people. Their contributions to human progress are immeasurable. They worked metal; they invented the wheel for the engineer and the arch for the architect; their art was the basis of Greek art, their law was the basis of Roman law and their religious concepts are the foundation of the Jewish, Christian and Moslem religions.

The high time of Sumerian political power was the third millennium B.C. Sumerian culture, science, religion, literature have survived into the second millennium, but at that time the

Sumerian ethnic body, as well as the Sumerian character of the Mesopotamian city-states, was fading. Too much of the luxurious good life in the cities had weakened the Sumerians, those well-shaven, civilized gentlemen, who knew that war is hell. They hated to fight and when they saw that they had to, it was too late. The sacrifices of the patriots were in vain. A new element, hairy but energetic, overran Mesopotamia — the Akkadians. They took over political power too. The Sumerian element had to die, submit or emigrate.

For a long time, smaller and larger groups of migrants seem to have left Mesopotamia. These Sumerians went in all directions of the compass in search of some free land. We can find the traces of their culture in almost every part of the ancient world. It does not seem impossible that migrant elements from Sumer settled early in Asia Minor and were the carriers of the Chatti language and the ethnic body that built the early Hittite empire. That empire collapsed under the onslaught of the "sea peoples" in 1200 B.C., again sending masses of emigrants in search of new homes. This was the time to which tradition puts the founding of the Choresmian kingdom.

One of the directions, which would certainly appeal to many refugees, was that not clearly definable land, which was once part of the Sumerian world, known as Subartu, the mountain district beyond the river Tigris, home of the SA people. In the northeastern corner of this territory a new power, that of the Assyrians began to grow, swallowing up the gifted SA element and being enriched by it. Nevertheless, there was still plenty of land out of the Assyrian reach. On this territory would later grow classic Media and modern Luristan. Media must have profited by the good SA ethnic element, which was not corrupted by urbanization.

It is natural, that the largest waves of emigrants or refugees should have left their Mesopotamian homes at the time when the cruel Assyrian power was at its height, around the Xth to the VIIIth century B.C.

At this very time a mysterious group of horsemen appears in Luristan and leaves in the earth the traces of a peculiar and characteristic culture.

For quite awhile Luristan bronzes appeared in the antique shops and intrigued the scholars. Luristan is today part of the Iranian kingdom. The mystery of the people which left behind

a wealth of beautiful, sophisticated and expressive bronze artifacts is: who were they? why do they appear in Luristan around the tenth and ninth centuries B.C.? Why do they leave, two or three centuries later?

That Luristan art is connected with Mesopotamian art, has always been known. A short bronze dagger from Luristan is the exact copy of the famous dagger of the Sumerian prince Mes-Kalam-Dug. A bronze bowl has an inscription in cuneiform. Yet, the art of Luristan is in essence different from that of Sumer.

Sumerian art was that of a well-fed, well-to-do, sedentary people. Luristan art is that of impoverished, endangered, fighting and moving people. It is an art of refugees.

The testimony of the Luristan bronzes forces me to believe, that the masters of these little masterpieces were several generations of refugees from Sumerian city-states, who hid among the hills of Luristan. They had no gold ware, but they had their crafts, their love for beauty and their intense interest in life. These are what their tormented and movemented art expresses. For Luristan art is a great renaissance of the ingenious nature of the Northmen, who had grown fat by the fleshpots of Sumer. Now they have again to struggle hard for life and they regain their resilience. They have to cope with the swift horsemen of the Assyrian cavalry — so they became great horsemen themselves. To good horsemen, the whole Eurasian continent opens up.

Some emigrants from Sumer were luckier than that bulk which could save only their skins and their creative selves. In some fortresses, like Ziwiye, lived rich people, who still worked gold. But they were refugees too, menaced by a superior military organization and power. They considered that power the embodiment of evil, the force of darkness, symbolized by gryphons, leopards, dragons, and monsters. They felt that their own symbol was the stag, the majestic, beautiful but innocuous animal, the friend and carrier of the great light, the sun. The divinity that was father to a dynasty of gods, all friendly to humanity, was called in Sumer Enki-Ea, but also Dar-Mah — the Great Stag.

This stag motif, surrounded by strong religious emotions and ancestral traditions, should be carefully observed. It is fully documented and clear in Sumer. It reappears in very

great numbers in the Chatti culture. It is the most consistently found motif of Scythian art — and no wonder. The legendary ancestor of the Scythians is Targitaos 'the offspring of divine Tar' a name corresponding exactly to Sumerian DAR 'stag'. The miraculous stag reappears later in Hungarian folk art, folklore and legend. The first Hungarian prince sent to Constantinople as envoy, has the name, as reported by the Greeks, Termachos. This sounds still very much like the Sumerian DAR-MAH.

But the Hungarians are not yet around. We are in the foot-hills of the Zagros Mountains. Here was born the art which has for its central motif the struggle of the forces of light with the forces of darkness. The roots of the idea are in old Sumer, but now the refugees feel deeply about it, and express it eloquently in their art. Soon groups of able horsemen with bronze weapons, tools, jewels and horse-bits will ride in all directions of the compass and carry along the Scythian art.

The high culture of Sumer had included an early, almost exclusive mastery in mining, smelting, casting and working metal. Since the alluvial land of Sumer had no mines, expeditions were sent to bring in the precious raw materials. Some of these expeditions by boat lasted two years — and it is by no means impossible, that Sumerians mined tin in British mines, gold in the Carpathians and lead in the Altai Mountains. Sumerian engineers may have established the giant prehistoric canals system in present day Hungary.

Clay tablets with pictograph signs strongly related to the earliest script of Uruk in Sumer have been recently excavated by a Rumanian scholar in Transylvania. One of the pictograph signs seems to be that of a smelting oven or forge; gold and silver mines are in the vicinity, and one may presume that the tablet and other artifacts retrieved in the valley of the Maros River bespeak the presence of some early miner-colonizers. These justify also, belatedly, the Hungarian archaeologist Sophie von Torma, who was mocked in 1894, when she signaled pottery with signs of Mesopotamian character, which she excavated in the Maros valley.

It is probable that the families of late descendants of Sumerians, who remembered that someone of their family got acquainted with a distant land and liked it, would consider the

possibility of getting out of the Assyrian reach and emigrate into such a former colony.

In the meantime, most refugees would get into the southern foothills of the Zagros — a place called in their own Sumerian language simply “the land” MADA. This was as Oppert demonstrated it, the original, Turanian or Scythian name of the place which became Media.

Herodotus (I. 95, 96) writes about the first king of Media, who put an end to the anarchy of independent settlements in Media and organized the land into a kingdom. His name is reported by the Greek historian as Dejoces. He established a capital called “the place of convention,” Ecbatana, modern Hamadan. He fortified it with seven walls, sometime late in the eighth century B.C.

The Medes, according to Herodotus, cultivated fertile lands and lived in six tribes. One of them was that of the religious specialists, the Magoi.

The next king, son of Dejoces was killed in battle with the Assyrians. But in 612 B.C. the three peoples, who had suffered most from the terrible Assyrian power, united forces and crushed the Assyrian capital city, Niniveh. These were: the Chaldeans of the South, who had to submit to the Assyrians, but who have never forgotten their Sumerian ancestors, the Medes and the Scythians.

While a seemingly obedient servant to the Assyrian rulers, the governor of Babylon sent his son, Nebuchadnezzar to organize a general revolt against Assyria, in Media and the scattered relatives in the Northeast, who were now called Scythians. Scythians, Medes and Babylonians struck at the same time and the capital of evil was turned into ashes. Nebuchadnezzar became king of the Neobabylonian empire and married a Median princess.

The Chaldeans in Babylon after thousand years of Semitic rule, spoke Semitic. But they had a touching antiquarian respect for the ancient tongue and the old buildings, artifacts of the Sumerians, whom they considered their ancestors.

Nebuchadnezzar sought to attract to his magnificently built capital the scattered groups of refugees and certainly some of them returned. But others would not go. They clung to their provincial fortresses in the distant Northeast — maybe they were seeing signs in the sky or maybe they could already see

the handwriting, which was to appear on the wall, at the end of the short-lived Neo-Babylonian Empire. Power had corrupted the heirs of Nebuchadnezzar; wine and luxury weakened them. A new power rose, the Persian, and the Persians took over Babylon. Media also became subject to Persia as a result of intermarriage and cunning.

The Medes revolted against the Persian yoke and most of their leaders, the Magoi, were slaughtered. The rest accepted coexistence with the Persians — one of them, Zoroaster, even reformed the old Magus religion for the benefit of the Persian Empire. But those independent souls, who had left Mesopotamia for the sake of freedom would stir, and begin to move again. There were fields and flocks, homes and loved ones to leave behind, but they would move again; this time towards the Northwest, away from Persia. in the direction of the Black Sea.

When the wars of the Greeks and the Persians took place, the refugees from Media were in their new mountain fortresses. Xenophon speaks about Chaldeans of the mountains — a people which, when surrounded, commits mass suicide rather than accept life in captivity.

Xenophon was accused of inexact reporting — Chaldeans could not live in the mountains — says official scholarly opinion. May we contradict and believe that Xenophon has really met Chaldeans, during his Anabasis.

Greece declined, Rome rose. A new Scythian power rose too, that of the Parthians. They were a most interesting, fascinating and gifted people, who fought for centuries with Rome for the possession of what they considered the land of their ancestors, Mesopotamia. The immense organization and military power of the Roman empire prevailed against the Parthians and other Scythians too, the Huns and the Dahae. But while the possession of rich agricultural lowlands was important to the great powers, less ambitious groups could survive in less fertile and less coveted lands — the mountains and the marshes. Mountains and marshes were always the classic lands of the freedom seekers.

There was Shubur or Subartu, the land which stretches wide northeast of the Tigris River, between Elam, the Lakes Van and Urmia, and the Caspian Sea. In the north, Subartu may be stretched until the Caucasus. The name has been explained

from the city name Sippar. But perhaps a better explanation may be derived from the Sumerian SU hand and BAR to open. Prince translates SU-BAR as 'hand loosening' and Delitzsch as *freilassen*, to liberate. May I suggest that Sumerian SUBARTU corresponds to Hungarian SZABAD 'free'. The mountainous lands East of the Tigris were "the land of the free." Media had risen on Subartu-land and when that kingdom fell, the old idea of freedom became more of an obsession with the independent settlers of the old territory, north of Media, who called themselves Sabirs or Savards and who are often mentioned in the territory south of the Caucasian mountains, by ancient authors. Their name has been explained in several ways, none of which sounds convincing. It seems probable, that since the land was not too suited for agriculture, the majority of these Sabirs lived from animal breeding, flocks of cattle and sheep, perhaps other animals too.

The great exodus from the happy homelands of Mesopotamia had started already in the times of the Akkadians. It continued under Assyrian and Persian overlordship. But no doubt, the largest masses of people fled North at the time when the impact of the young and fanatic Arab power defeated Persia and started its brilliant capital, Baghdad in Mesopotamia. Baghdad needed male slaves for public works and female slaves for the harems. The people of Subartu or Sabiria were not willing to go to Baghdad — and after some unsuccessful resistance, they turned Northwards.

Arab historians tell about a revolutionary leader, Upas ibn Madar, who broke out from his besieged fortress in 739 and, with his men, escaped to the North.

This may have been the fortress later rebuilt by the Byzantine forces and mentioned as fortress of the Mazars.

Some refugees may have gone through the perilous passes of the Caucasian mountains, and turned towards the Caspian Sea's shores. Others went towards the not less perilous marshes of the Pontus, and tried to follow the seashore Northwards.

We have reports of a kingdom, which existed until the XII-th century of our era, in the valley of the river Kuma. A Hungarian kingdom? The capital was Mazar — a great city built of stone. The Tartars destroyed it and massacred the inhabitants. Later travellers described the majestic ruins, with carved marbles and stone monuments, inscribed with an unknown

script. These stood, until the Russian governor Potemkin ordered the stones to be used to build the city Jekaterinoslav.

It seems, that for centuries groups of emigrating refugees have moved towards the northern shores of the Black Sea, and began to live on those shores, between the Don and the Dnieper. There we find them in the middle of the ninth century. This territory was called in antiquity "the marshes of Meotis." The old Hungarian chronicles call this place Dentumoger — Hungary on the Don-mouth. It seems however that at this time they still called themselves Sabirs. In their new neighborhood they had to experience again the proximity of a young and powerful empire, that of the Khazars.

Between the Sabirs proper and the Khazar empire lived the Onogur-Hungarians of North-Turk affiliations, who had to accept the Khazars as overlords, but did not like the situation. Their land may have been called LEBEDIA. Those of the Western side, the Sabirs, who had kept the speech and the traditions of the great Southern civilization, seem to have remained independent. They also had the diplomatic capacities acquired through millennia and they seem to have prevailed on their relatives of Lebedia. They proposed a union of forces and planned for the united force to move westwards, away from the Khazars. This plan was carried through in 890 A.D., when the united forces of the new nation arrived to the shores of the rivers Bug and Dniester and there created a strong federation of the whole population, united under an elected monarch, Árpád. This new land was named Etelköz, which is the Hungarian equivalent of "between the rivers" or Mesopotamia. But this was a very unsafe, indefensible homeland, open to enemy attack; the rivers were no real protection. There also was the lure of the old, legendary home, first colonized by the Sumerian ancestors, the fertile lands defended efficiently by the Carpathian mountains.

— The leader, the able Árpád, must have planned for many years, the move of a whole people across rivers and mountains, but finally this move was done too, in the autumn of the year 895 A.D. The number of the newcomers is put by some historians to 100,000, by others to 500,000 people. 250,000 seems to be a conservative estimate. Even if we accept this low figure, we have to admire the strategic accomplishment of moving

such a group with women, children and cattle successfully over such distance.

The new nation became known in Europe as Hungarians. The name may have come from Onogur, the name of a Turkish-like tribe, with which the Eastern wing of the confederated people was affiliated. But one wonders: is the resemblance of Hungarian to the ancient name of Sumer, KIENGIRA quite fortuitous?

The Byzantine emperors write about the newcomers as Turks. Konstantinos Porphyrogenitos remarks however, that, as it was stated by the Hungarian leaders themselves, their original name was SABARTOIASFALOI. To be understandable, this long name has to be cut in two. Sabartoi is the old name — “the free ones.” Asphaloi is the Greek translation of the word, meaning “unfettered.” And Konstantinos knew well from the writings of his father, the Emperor Leo, that “this is a free people.” They themselves called their nation Magyar. It will be a job for future linguists to establish if this was done in deference to the stem of Árpád, the Megyer tribe? Or does the name carry the memory of the distant land Mada? Or the idea of the Magoi; the army or force (AR) of the MAG?

No doubt, there are many unsolved questions connected with the problem of Hungarian origins. One of these is the problem of the Finno-Ugrian relatives. If we accept the theory of a Sumero-Scythian origin of the Hungarians, how did those get into the Urals?

There are two possibilities. There may have been somewhere in Asia, a yet unknown center from which the different peoples of Scythian character radiated in a series of waves. Serious scholars, who have more or less accepted the possibility of a Sumerian-Hungarian relationship, usually presume that there was such an early, common origin of the two peoples, and, also of other related peoples. One can accept the idea of common origin, nevertheless I am convinced that the Hungarian language bears the stamp of not an early, but of a very late stage of Sumerian culture. This is shown by the quantity of Semitic cultural loanwords in Hungarian; from Akkadian and Babylonian. These had not been around in Central Asia, but were surely part of the late Sumerian vocabulary. So I will profess, that the group which used these loanwords, was one that left Mesopotamia at a late date and

was heir to the whole heritage of the late Sumerian civilization. This, however, does not exclude the possibility of an early common center of many peoples.

Personally I am rather inclined to believe, that the near linguistic relatives of Hungarians went to their Uralian habitats forced to settle there by one of the mighty conquerors of the Middle East. There is the puzzle of the Voguls, knowing the vocabulary of horse-breeding, but having no horses. Are the Zyrians not forced settlers from Syria? They may have been simple servant folk, settled in the North to help miners, and later left to their fate in a cold world. Which of the Finno-Ugrian peoples would have important loanwords coming from the Middle East? This will have to be established and the historical truth will slowly emerge.

IS THE RELATIONSHIP OF SUMERIAN AND HUNGARIAN PROVEN ?

The mass of grammatical correspondences between Sumerian and Hungarian, as seen long ago by Oppert and Lenormant, plus the mass of lexical correspondences, established by recent research, show clearly to the unbiased student that there is a relationship. Strong emotional factors, taboos and prejudices, the well-known conservatism of the average scholarly authority militate against accepting the fact. This attitude has its legitimations.

The scholar has to defend the confines of his territory against the uninitiated outsider, the irresponsible lunatic, the unconscious lay seeker of profit and publicity. Alas, this conservative attitude has also been responsible for chronic hostility towards the really revolutionary ideas. The history of science abounds in shameful examples.

Geniuses, who submitted to scholarly authority their well-documented discoveries, like Boucher de Perthes, discoverer of prehistoric man's artifacts, were publicly ridiculed, even accused of fraud by the great of their day. This also happened to De Sautola, discoverer of the prehistoric cave-paintings. Grotefend, who solved the riddle of the cuneiform script, was unable to get his dissertation published. The Academy of Goettingen, where he presented his thesis, refused to print it. Forty years after the author's death his rejected manuscripts were unearthed and hailed as the turning-point in Assyriology. The scholars of his day have been unwilling to listen and believe. The genius Mendel wrote and spoke in vain during his lifetime. Only after his death did the scholarly world awake to the fact that Mendel has established the long-sought laws of heredity. Schliemann, excavator of Troy, was badly treated and Semmelweiss, who discovered the cause of puerperal fever, was practically hounded to death by his angry colleagues. Semmelweiss long ago had proved his thesis: puerperal fever was caused by infection. He had tangible, absolute proof: in his disinfected hospital wards there was no mortality, while

in the next wards the mothers kept dying in droves. Authorities shrugged their shoulders, they had chosen not to accept the facts, though many lives were at stake.

Rejection by current scholarly authority is almost the usual ritual for new truths and certainly not proof against them.

As always, there are, in a small number, really fearless scholars, who can perceive the truth and even support it. Their number grows, as time passes. The quality and courage of such scholars decides, how much time must pass before a proven truth becomes accepted truth.

Meanwhile, let us consider the strongest arguments, against accepting Sumerian-Hungarian relationship.

The first one is, that there are still many uncertainties in Sumerian, which make comparisons difficult. This is true. But what is difficult is not impossible. The fact that there were several dialects of Sumerian, does certainly complicate the problem, but this can be taken in stride. We do not have to wait until all uncertainties about these dialects and their phonetic history and correspondences are cleared up. This may take a long time. We should not wait until scholarship is agreed on readings of signs designated by totally different names. We are told now, that the sign AB should be read ES 'house'. — This may have been so at a certain period of the long Sumerian history, but was it always so? I dare to suggest, that at one time the sign AB may have sounded somewhere as AB, also that both have their Hungarian correspondences. AB corresponds to the Hungarian root ÉP in ÉPIT 'builds'; ÉPÜLET 'building'; while ES corresponds to HÁZ 'house'.

May we suggest, that if anywhere in time and space, in any of the Sumerian dialects or artifical ways of speaking, we discover a word, that corresponds obviously to a word either in the archaic or the modern literary Hungarian, or any of its different provincial dialects, we should add our finding to the body of Sumerian-Hungarian correspondences. Words loaned from Accadian should be considered; they are important indexes of history.

If later there are compelling reasons, established by Sumerian research, for striking the word in question from the Sumerian vocabulary, we may drop the correspondence too

— but we should not hurry. Posterity will correct our mistakes
— these will not disprove our main thesis.

The most typical objection to comparing Sumerian with Hungarian is, as stated by a noted linguist, "It is very dangerous to compare a dead language of five thousand years ago with a living language, which appeared in writing only five hundred years ago."

To this we may answer that the first coherent Hungarian text known to us was written around 1200 A.D., so it is about 750 years old. (Single words and many names are known from Latin documents of earlier times.) But it may be relevant, that even the earliest texts are perfectly understandable and only slightly removed from modern Hungarian, due to a great conservatism apparent in this branch of humanity. On the other hand, the bulk of Sumerian literature we know, was written down in the second millennium B.C. The distance between their date and that of the first Hungarian document is roughly three times as much as our distance from that famous sermon. There may be difficulties, but no reason to be completely deterred.

The professional linguist, even if he is free enough to ingrain-ed prejudices for listening to our arguments, will probably be reluctant to accept the number of phonetic changes which are possible between Sumerian and Hungarian. It is difficult to admit that Sumerian B may have either remained unchanged in the corresponding Hungarian word or changed into P, or V, or F (never into D or T). But here we have to remind the linguist of the stormy history of the Hungarian nation. A thousand years ago, we know they lived in seven "stems" and 108 clans. They probably spoke different dialects. Two distinct languages spoken by the early Hungarians are documented in the Byzantine sources. It is more than probable, that the Sumero-Scythian linguistic heritage was transmitted by different strains. We know that the B—P change has happened already in Sumerian BAAR 'white, bright' appears also as PAAR. It is possible that the group of early Hungarians used the correspondence of this word as VERŐ, while another used it as FEER, FEHÉR. Literary language accepted both with slightly different meanings, FEHÉR meaning "white, fair" and VERŐ meaning "light, sunshine."

While it is recognized that monosyllabic Sumerian may still cause many mistakes and that some correspondences may be

fortuitous — it should be obvious that all the foregoing cannot be mere chance or mere mistake. The percentage of clear correspondences between Sumerian roots and their Hungarian derivatives is far higher than the necessary minimum, five percent of the vocabulary, usually deemed sufficient for examining a relationship of the languages.

The correspondences are clear, not only in those cultural concepts, which may be borrowed, but especially in the basic vocabulary of the two languages. While we need much further research by experts, anyone able to shed ingrained prejudices and form new judgements on basis of new evidence, can already recognize that ancient Sumerian and living Hungarian are related.

* * *

At this point, one might say, that we said enough and now let us relax. Whether we succeeded in convincing the reader, or not, some day truth will prevail. Science proceeds with giant steps and we are on the eve of a breakthrough in linguistic research too. Soon the linguistic elements of the world's languages will be fed into computers and degrees of relationship will be established with mathematical exactitude.

Oppert testated his cruelly assailed theory to be vindicated by a better informed posterity. I could leave my cause to posterity that will use the computers; bless them.

May I refer all those, who are still not willing to accept as fact the relationship of Sumerian and Hungarian, to the great mechanical brains of tomorrow. May I also bid them farewell here.

May I invite those who have the courage to believe now, to read further.

CONCLUSION

Thank you dear reader, for having followed me around in the dense forests and dangerous swamps of ancient Scythia. I fondly hope that I did not mislead you. We were, like the legendary hunters of the White Stag, pursueing something shining and beautiful; a historical truth hidden by forces of evil, behind sinister thickets and poisonous vapors. —

The miraculous Stag was more than a stag and the truth of the Sumerian origin of the Hungarians is more than a truth. It happens to be in the same time a cause too, a just cause, that of giving back to a distressed nation her place under the sun, her right to life; of which she was robbed.

Dear reader, if you belong to the kind of human beings, who still believe in the principles once promulgated by Sir Launcelot of the Lake and his king Arthur, then I appeal to you frankly. I am asking you, to help the Hungarians.

Centuries of calumny have ruined the Hungarian image in the Western world. Several powers were interested, are interested in sucking Hungarian blood, robbing Hungarian goods, using Hungarians for slave-labor. These were and are interested in keeping the Hungarian image such, that you and the likes of you, dear reader, should not be interested in what happens to Hungarians.

To achieve this was a masterpiece. You were first told that Hungarians came from Central Asia — they are total strangers in Europe, no members of the Indo European family. Nobody told you, that the Scythian family was related to the Indo-European and that the Hungarians were Scythians.

You were told about the nomad hordes of Hungarians. You were not told, that they were not nomads, but refugees, in quest of a homeland; they did not live in hordes but in strict and efficient organizations.

You were fed in school-books and encyclopedias glowing stories about the "savage and cruel" Hungarians. Nobody told you that Hungarians on horseback were not more savage and cruel, not less bold and adventurous than the contemporary Vikings in their boats.

Did anybody tell you that "savagery" and "barbarism" being

reserved in anthropology for the preliterate stages, using these terms for the Magyars of the ninth century is not legitimate? They came to the shores of the Danube with a script of their own.

You will understand me better, if I tell you the story of the fight about the authenticity of the Hungarian runic writing. Pray, abide with me a little longer.

We know that many Scythian peoples were literate, such were the Huns, Avars, Turks. They had scripts of their own, though relatively few monuments and documents survived.

In the Hungarian chronicles and early histories notes keep reappearing about the Scythian writing of the Hungarians. Bonfini, Italian chronicler of the Hungarian king Mathias wrote in the fifteenth century about this script, which is usually carved in wood and expresses much, with a few signs.

With the spreading of Latin letters, the ancient pagan script fell into oblivion. It seems that while it was fairly well known during the sixteenth century, around 1600 it became a rarity. In the following century, several clerics, Catholic and Protestant, wrote down for posterity's information the signs and rules of the ancient writing. They called he writing Scythian, Hunnic or Sicilian, because the script survived longest in Transsylvania, home of the Hungarian-speaking Székely or Sicul people. We know from the notes of these clerics, that the script went to left from right, and some vowels could be eliminated. Longer texts were written or carved in bustrophedon.

In the next, eighteenth and nineteenth centuries it became fashionable and lucrative to detract everything in Hungarian history, for reasons I have already explained. So the authenticity of those poor good friars and ministers, who left us the ancient alphabets, was flatly denied.

The argument was that since there is no Scythian relationship and since Hungarian is obviously related to the language of the primitive, inarticulate Lapps, Hungarians of ancient times could not have a script of their own. Árpád's people were barbaric nomads. If we conceded the possibility that they had a writing, we would have to regard them as civilized people. This the scholarly guild did not want to admit. So it was decided by the authorities, that early Hungarians could not have had a writing — period. Every evidence to the contrary was dubbed nonsense or deliberate fraud. The notion was floated,

that obviously one of those chauvinistic Protestant ministers abused of his knowledge of Hebrew and constructed a script written backwards, like Hebrew. The others, including the Franciscan friars, were fools, who copied.

In spite of this well established official version, the question of the authenticity of the "rovás-irás", the runic writing was dragged in again and again by believers, who kept finding documents of it, in old bricks, on the ceiling of an old church, even faithful copies among the writings of an Italian officer, who worked in Transsylvania, in the seventeenth century, and was interested in antiquities.

The authorities were not impressed.

One of the believers, Gy. Sebestyén wrote a treatise on the script and mailed a copy to W. Thomsen, the famous decipherer of the old Turkish runes. The Danish scholar filed the essay in his library.

It was well known that Hungarian herdsmen still carved their accounts of the animals on sticks of wood. They preserved the old numerals, but did not know the letters.

Around the turn of the century one of the believers found a farmer, who claimed that he learned the letters of the old script from his father. This created a stir.

The best Hungarian sculptor of the period, J. Fadrusz was commissioned by the Hungarian State to create a monument. This he did and the inscriptions were in the signs of the Hungarian runic writing. This angered the academic circles.

A committee of scholars cross-examined the farmer, who admitted that it was not his father, but a school-teacher who taught him the letters; his father knew only the numerals.

The scholarly guild was triumphant: here was a clear case of fraud. That should put an end to the nonsense! Those, who still dared to believe in the authenticity of the script, were savagely attacked in the scholarly publications. Especially vicious was L. Réthy, one of the alumni of the Vienna school.

The sculptor Fadrusz was ordered by the State to take off the monument the inscriptions written in the ridiculed and compromised script. The sculptor lost his mind.

The case of the runic script seemed well buried. But truths have strange ways of reappearing somehow.

A young German scholar, F. Babinger found in the archives of the Fugger family a manuscript from the XVI-th century.

It was in 1913 that he discovered the diary of H. Dernschwamm, who described his visit to Istanbul in 1553. At that time Dernschwamm saw an intriguing inscription on the marble wall of the Sultan's stables and copied it exactly.

Babinger, preparing the publication of the manuscript, supposed that the inscription was in old Turkish script, and sent it to the expert, Thomsen.

Thomsen saw at once, that this is not Turkish. He picked up the publication of Sebestyén and compared the signs. The inscription, dated 1515 was in Hungarian.

With the signs of the old runic script only slightly differing from the good cleric's alphabets, a horse-groom, Tamás Székely recorded, that he was there, in a delegation by the King of Hungary to Sultan Selim. He recorded, that they had to wait long before getting the audience.

This message of the bored horse-groom decided the question of the authenticity of the script. It made obvious that simple people, unschooled in Latin letters, had known and used the ancient script. It was impossible to cast upon the German Babinger and the Danish Thomsen any suspicion.

At this point the Hungarian Academy of Sciences capitulated and published the book of Sebestyén, on all the authentic documents of the ancient Hungarian script, known until then.

The tragedy is, that the vindication came too late. Sebestyén's book was published during the years of the first World War. To the best of my knowledge, there are two copies of it in the U.S.A.

The simple fact, that the Hungarians of the ninth century brought along a script of their own, which shows clearly, that they had passed long ago the phases of evolution called savagery or barbarism, became not a matter of common knowledge. Not even the experts know about it. A famous American expert on Oriental writings when I began to tell him about the Hungarian runic script, smiled, amused and tolerantly, as if hearing about little green men from the planet Mars.

What people know, or do not know about their fellow men, influences their emotions and actions.

The bad image which has been given through centuries to a weakened, oppressed Hungary, came with a vengeance to the tables of the peace treaties after the first World War. No country, no nation, irrespective of the degrees of alleged war-

guilt or other considerations, was so cruelly torn to pieces, mutilated and marked for extinction by the misinformed dictators of the peace-treaties as the Hungarian.

After the Second World War the performance was repeated.

At this moment, small Hungary is abandoned to the Soviet-orbit, in flagrant contrast to the promises of the Atlantic Charter.

Superficial reportings tell the Western reader about people who live quite well in Budapest. These are not the Hungarians. The truth about the Hungarians is, that at this moment they have the lowest birth-rate and the highest suicide rate in the world.

For a short while there was a wave of sympathy in the Western world, after 1956. It passed. Now the old image of Asiatic intruders, savage nomad strangers mentioned in the publications with stereotyped slur-words reappears and helps the Western public to assist in callous, sometimes hostile silence to covert genocide.

This would not be the case, would people know the truth. If the murderously distorted image about the origin, nature and essence of the Hungarians could be replaced with the real thing. This may be a matter of life or death for a valuable member of the human family.

This is why I appeal to you dear reader; do help to spread the truth about Hungary and the Hungarians. So that all their children should not be murdered, while you look the other way.

This is a human cause, as worthy of support as Dr. Schweitzer's hospital in Lambarene.

Or is it a colossal naïveté to ask and still hope, after so many tragedies, for human solidarity?

I will risk to be laughed at — and send out this call, addressed to the young and those who are young in heart. Even today, in these times of non-involvement, I trust that I will reach some of those who build the future of mankind. Build it so, that these should be place left for the remnant of Sumerians and Scythians, for the Hungarian nation.

You, dear reader, are not a poor lone person, who has not the power of doing something. If you are a teacher, a newspaperman or a clubwoman, you are a power. Even if you are a banker or a lumberjack, you are public opinion. Tragedies

happened, because you were misinformed. At the next turning point you should be ready with better information about the Hungarians and a plan to right the wrongs. Spread the word and be not surprised if you are assailed, perhaps even by people who call themselves Hungarians. By now you know the score. It is a noble thing to fight for truth, because truth is the great liberator and liberty is the most valuable treasure of humanity. Jefferson believed that we have to stand up, not only for our own, but also for everybody's liberty.

At this date, the tenth anniversary of the Hungarian Freedom Fight, let me dedicate this booklet most reverently to the memory of all those, who in different parts of the world lived, fought and died for justice, truth and freedom.

Houlton, Maine, October 23, 1966.

Ida Bobula.

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